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ON THE

SAVING TRUTHS OF CHRISTIANITY.

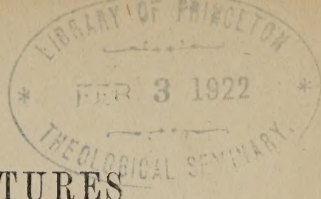


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# APOLOGETIC LECTURES

ON THE

## SAVING TRUTHS OF CHRISTIANITY.

DELIVERED IN LEIPSIC IN THE WINTER OF 1866

BY

CHR. ERNST LUTHARDT,

DOCTOR AND PROFESSOR OF THEOLOGY.

Translated from the Second German Edition by

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1868.





## PREFACE.

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THE Lectures which I last winter delivered on the 'Saving Truths of Christianity,' in continuation of my former series of Apologetical Lectures, are here presented, with very few additions and alterations.

I confess that it was not without hesitation that I undertook this work; for the more sacred and serious the themes which I had to discuss, the greater was my responsibility—a responsibility which I have never lost sight of. I have found, also, but little assistance from the works of others, from the fact that these very questions are just those which have been much less treated by apologetical writers, than those more general religious questions which form the subject of my former series. If, however, I may venture to draw a conclusion from the unusual and sustained interest bestowed upon them, God has not suffered these Lec-

tures to be entirely without success. May they do their work in their present form also.

I have provided these, as well as the former series, with notes, chiefly of a literary and theological character, and designed especially for such as may desire more accurate information concerning the various matters discussed.

This work is sent forth to the world with the prayer, that the blessing which God has so abundantly bestowed on the former series may accompany this also.

C. E. LUTHARDT.

LEIPSI<sup>C</sup>, *July* 1, 1867.

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APOLOGETIC LECTURES

ON THE

SAVING TRUTHS OF CHRISTIANITY.

---

LECTURE I.

THE NATURE OF CHRISTIANITY.



WHEN I addressed you from this place, a few years since, it was upon *The Fundamental Truths of Christianity*. Starting from those questions of the human heart and intellect which press upon every serious and thinking man, from the anomalies apparent in the moral world, from the enigmas of our entire existence, I showed you how all these demand a living and a personal God, and His revelation in Christ Jesus. It is only in the religious view of the world, in Christianity, that these anomalies are reconciled, these questions answered. For it is only in God that we can understand either the world or ourselves. Thus, everything that surrounds us, and we ourselves, furnish actual testimony to the necessity and the truth of religious faith.

Such is, in few words, a summary of the former course.

The road which we then traversed together, led us but to the door of the inner sanctuary. I now invite you to follow me into this sanctuary itself, and to contemplate its holy mysteries. It is not my intention again to speak of the elementary doctrines of religion, but of Christian truth itself. I shall this time assume a belief in the fundamental propositions of religious faith, and address you as those who are convinced that the God of whom we cannot help thinking, is also the living and personal God, whom we are designed and called to acknowledge, to honour, and to love; that He has revealed Himself to us, has directed us to religion as our highest destination; and that Jesus Christ is His complete and supreme manifestation. It is, then, on *The Saving Truths of Christianity* that I propose to expatiate; and to explain and justify these will be my present object.

The road on which we shall travel together is narrower than the former—perhaps, too, it is more lonely. Very many who were willing to accompany us on that, may possibly hesitate to follow us now. And yet what I am now about to lay before you is but the necessary consequence of the great general truths which then occupied us.

Those truths come everywhere in contact with human thought and experience. The doctrines which I have now to bring before you move in a much narrower field of observation. Indeed, it is not so

much the connection with human knowledge in general, as the limited nature of this knowledge, which becomes evident from the central station of Christian faith.

I am well aware of the difficulty of my present task, but I undertake it with the hope that God will not deny me His assistance and blessing.

How far I shall succeed in satisfying the requirements of such a subject, I know not; but whatever may be the weakness of my words, I beg you to believe—and this is the only thing I ask you to take on my word—that the cause itself is far stronger than its advocate.

Christianity was the goal of the former, it is the starting-point of the present course. I shall therefore begin by speaking of *The Nature of Christianity*; and this will form the subject of our first lecture. (<sup>1</sup>)

And what, then, is Christianity? It is a world of thoughts, which have been working and fermenting in the minds of men up to the present hour; it is an all affecting change in our mode of thought and observation; it is a transformation of our entire social system; it is a renewal of our inner life; in short, it is a world of effects, which are matters of daily experience. Wherever we may be, and wherever we may go, we encounter this new world of Christianity, even when we do not recognise it, even when we ignore or deny it. But, above all, Christianity is *religion*. The Christian religion is the source from which that stream of blessings flows, of which even they who oppose or

despise the Christian faith partake. As religion, however, it is connected with all those religions which have preceded it, and that not merely as one of them, but as their truth, their aim, as simply religion. Christianity is the absolute religion—the only true and intrinsically valid religion. Such is the pretension with which it entered the world, and which it constantly maintains. This may, perhaps, be called exclusiveness and intolerance; but it is the intolerance of truth. As soon as truth concedes the possibility of her opposite being also true, she denies herself. As soon as Christianity ceases to declare herself to be the only true religion, she annihilates her power, and denies her right to exist, for she denies her necessity. The old world concluded with the question, What is Truth? The new world began with the saying of Christ, I am the Truth. And this saying is the confession of Christian faith.

The forms which the Christian faith assume may alter; the human notions by which it seeks to express itself may change; but Christian faith must declare itself to be the unchangeable truth. It must affirm that this truth is the answer to the old questions of human nature, and that all the religions which have been its predecessors were merely preliminary and preparatory, and have found in it their aim and goal. Heathenism was the seeking religion, Judaism the hoping religion; Christianity is the reality of what Heathenism sought, and Judaism hoped for. <sup>(2)</sup>

Let us first consider *Heathenism*. <sup>(3)</sup> To seek God



is the origin of all religion—is the truth even of heathenism. For this feeling, this attraction towards God, exists in every man. Man cannot cease from seeking and inquiring after God. No period of history can be mentioned as that in which men began to seek God. At no time, and in no place, have men been found without religion.<sup>(4)</sup> It is the distinctive mark of humanity. Homer delights to call men speaking or inventive beings. He might have called them religious beings; and this would have been entirely in his spirit.<sup>(5)</sup> It is true that individuals may deny all religion, just as individuals may deny all human affection. But these are exceptions. It is as essential to man to have a religion as it is to man to love. As man cannot live without his fellow-men, so can he not live without God. Individuals may resolve to renounce all human companionship; but we could not but call this an unnatural resolution. And they who should carry it into execution, would do so at the cost of their own minds, which would be stunted by the process. So, also, an individual might resolve to renounce all communion with God; but this, too, would be an unnatural resolution, to the detriment of his own soul, which would be impoverished and stunted by the experiment. Nor would any one be capable of fully carrying it into execution. As he who seeks solitude carries with him, nevertheless, thoughts of that world and that human society from which he flees into the desert; so does he who wants to know nothing of God, nevertheless bear about with him everywhere thoughts of God, and inquiries after

Him. We cannot forget God. This inquiry and search after God is the origin of religion, and the truth even of heathenism.

In all its various forms, from the most elevated and refined to the most revolting, it is equally the religious sentiment and the religious craving which impels men to seek after God. They do not, indeed, find Him, because they seek amiss. The heathen mind has sought God in the variety of nature,—in the stars of heaven and in the powers of earth; but the heart has always aimed at the one God. Religions are polytheistic: the religious craving is always monotheistic. The heart seeks God, but the mind goes astray in the way, and thus the true God is not found.

However beautiful the thoughts, or elevated the words, found in heathen poets and philosophers <sup>(\*)</sup> concerning the Deity, they always exhibit a twofold deficiency: they know neither the Creator nor the holy God.

*Creator* and creature, God and the world, stand on the same level in their ideas. Either the divinity is the highest product of the great process by which the world and mankind were brought forth, or the world is an emanation of the Divine essence, and proceeds from God, much as thoughts involuntarily arise from the mind, or like dreams of the night. The former is the system of Greek, the latter of Jewish thought.

But if they know not the Creator, still less do they know *the holy God*. It is after the likeness of sinful man that they have imagined their gods, with the

weaknesses and passions of mortals. Where the notion of the Divine holiness is wanting, there is wanting also the highest standard of moral judgment, and a superficial morality takes its place. All heathen worship is a testimony to this; for nothing but a superficial morality could think of atoning for sin, or propitiating the Deity, by its own works and sacrifices. There is, it is true, a certain elegance of sentiment in the honour rendered by the Greek woman to her goddess, in an offering of fruits and flowers. Such worship might well be imagined acceptable, if there were no such thing as sin. The heathen religions may be religions of beauty; but they are deficient in moral truth and moral seriousness. I know well that heathen worship has its dark as well as its bright side. Till far down the stream of time, even till the time of the Roman emperors, human sacrifices were offered. (?) We turn away shuddering from such a worship; and yet it is founded on a true feeling—the feeling that life is forfeited by sin, and that sin can only be expiated by life. This horrible distortion of truth—what else is it but the cry of the heart seeking after a propitiated God? Heathenism is the seeking religion; but it seeks without finding, and without the hope of attaining to God.

*The religion of the Old Testament* is the religion of Hope. The first quality which raises the Old Testament far above heathenism, is faith in God *the Creator*. An atmosphere of Divine majesty, before which the creature is but dust and ashes, pervades the

whole of the Old Testament. The Almighty, whom the heaven of heavens cannot contain, whose throne is heaven and the earth His footstool, who speaks and it is done, who commands and it stands fast, is exalted high above all created beings. And the other particular which raises Israel above the heathen world, is the knowledge of the *Divine holiness*. Nowhere else are found such poignant confessions of sin; among no other nations are heard tones so pathetic as in the penitential psalms of Israel; <sup>(8)</sup> nowhere else does a like consciousness of the impassable abyss, separating sinful men from the holy God, exist. No human being can bridge it over; grace alone is able to do this. It is true that the Israelite offered sacrifice, and underwent purification; but he well knew that these could not purge his conscience, that they were symbolic images of inward piety—types of the future. It was upon this future that Israel lived. To it they looked for the fulfilment of all God's promises—the satisfaction of the soul's cravings. But their hope of hopes was this, that God would make a new covenant with His people,—a covenant of hearts,—to be founded upon propitiation and forgiveness. This was the great prediction of Jeremiah (xxxi. 31-34.).

Israel was the nation of *hope*, and its religion the religion of hope. The hope of Israel became a fact in Jesus Christ. This is *the essence of Christianity*. Its essence consists not in an idea, not in mere thoughts, but in a *fact*.

About thirty or forty years since, it was thought

that the key to the knowledge of the essence of Christianity was found, when it was said to be the most sublime idea of the reason.

The era of illumination and rationalism, which reduced the whole essence of Christianity to a scanty history of the wise and virtuous Jesus of Nazareth, and to some general elementary truths concerning God, virtue, and immortality, had preceded this. When the deeper spirit of speculative philosophy revived in the great philosophers of the present century, it declared for the most unsatisfactory notion of Christianity that was possible. It affirmed that the deepest thoughts which occupy every thinking mind had been here deposited in the popular form of figurative language,—that the thought of thoughts which forms the mystery of Christianity is the unity of God and man,—that God is the truth of man, and man the reality of God. To the external perception of the understanding, the two are indeed distinct; but to the inner perception of the reason they are one. Man is not merely the finite being he seems to the external senses; he is rather a manifestation of the Infinite. When man thinks of God, he is thinking of his own higher truth, and thus combining with God. This last is the highest thought of reason, and this is also intended by the Christian doctrine of the God-man. Such were the notions then taught by the philosophic schools of Schelling and Hegel. (9)

Well, it is now acknowledged that all this is a total misconception of the proper meaning of Christian



doctrine<sup>(10)</sup>, and these notions of the age of philosophy are generally abandoned. We have learned that philosophy is not religion, and that it cannot take the place of religion. But what does modern so-called Protestantism, designating itself as the necessary progress of the human mind,—what does that self-named liberal or free movement in theology, which has taken upon itself to reconcile Christianity with the knowledge of the age,—what does it put in the place of the philosophical idea? A religious one—the idea of religious and moral perfection. This, it is now asserted, is the essence of Christianity. It is said to be the Jewish stand-point to adhere to historical facts, which have no signification for our reason. The truth of Christianity is made to consist only in the idea.<sup>(11)</sup>

We grant that Christianity has ideas: it is more rich in ideas than the whole body of ancient philosophy; and the thoughts of a Christian are deeper than those of a Plato or an Aristotle. Yet it is not in these, but in *a fact*<sup>(12)</sup>—the fact of the atonement—that the essence of Christianity consists. For sin is a fact—the most potent fact on earth. Now, if a fact is to be done away with, it must be, not by mere ideas, but by facts. But Christianity is the doing away with sin—the Divine answer to human sin. Therefore, it is a fact, the fact of atonement. For this alone, and not an idea, can give us the peace of conscience we are seeking.

Our whole mental life rests upon facts. All here is governed by the mighty facts of history; and why

should not religion be so too? All religions appeal to facts—except, indeed, so-called natural religion, which has no existence but in books. (<sup>13</sup>)

The fact constituting the essence of Christianity is Jesus Christ. His person denotes the essence of Christianity; for Christ is related to Christianity in a different manner from that in which Mohammed is related to Mohammedanism. He has not merely an historical but a religious significance with respect to the religion called after Him; He is not merely its founder, but its object; He is one with it,—in fact, He is himself Christianity; and He has united it for all times to His person. It is impossible to forget Himself in His cause. In other cases it may often happen; and this is, indeed, the ordinary course of events, that, in progress of time, a cause gets separated from the person to whom it owes its origin. Gratitude will, indeed, cherish the memory of those who have been the benefactors of mankind; but the time may come when their benefits will be enjoyed and themselves forgotten. And who can be certain of never being forgotten? Jesus Christ will not be forgotten. (<sup>14</sup>) He has made Himself the centre of His religion; and Christendom has in all ages so regarded Him, as the whole history of the Church testifies. The controversies of the different centuries have all concerned the person of Christ. All worship is a glorification of Christ. All church hymns praise Him. Christian art celebrates His triumph when she lays at His feet her choicest and loveliest treasures. And if the conflict of our age turns upon the religious signifi-

cation of Jesus Christ, what is this but another testimony that He is the central point of the Christian religion? He has indissolubly united it to His person.

Christianity being then a fact, and that fact Jesus Christ, we proceed to inquire—*Wherein the essence of Christianity consists.*

Various ages and Churches have given various answers to this question.

The ancient *Greek Church* saw in it the revelation of the highest truth—the manifestation of absolute reason. The teachers of the Greek Church were nourished on the great poets and philosophers of Greece. Hence their desire to associate these great spirits of antiquity with Jesus Christ, the King of spirits. They saw scintillations of truth dispersed on all sides; they saw in Christ the Sun of truth, in His teaching the highest philosophy, the absolute reason. Such were the notions of the Greek dogmatists. They express a truth, but not the whole truth.

The *Western Church* inherited that practical turn, that talent for government, which had been manifested by ancient Rome. It affirmed that Christianity had brought into the world the Divine kingdom of grace and life, that this kingdom is in the Church, that Christianity is the Church. He, then, who would partake of the grace of the kingdom, must submit to the ordinances of the Church. Hence, Christian piety is obedience to the Church. We cannot but admire the energy with which Rome secured for Christianity a safe refuge within the Church, during the tempests

of national disturbances in the West. Yet we cannot find in her the full truth and essence of Christianity.

*The Reformation* proceeded from the anxiety of the conscience for salvation—from the heart's craving for assurance. In it was repeated the old question: What must I do to be saved? and the old assurance: Believe in the Lord Jesus Christ! It should never be forgotten that such was the origin of the Reformation and of Protestantism, which places the essence of Christianity in the salvation of the sinner by Christ Jesus, of which we are assured by faith.

This, its essence, is, too, the seal of its truth. For it is hereby that it as much abases man through the announcement of his sinfulness and ruin, as it elevates him by the declaration of that Divine grace which saves him. No other religion so deeply humbles man, yet none so truly comforts him, as Christianity. In all others we have but part of these truths; and man is either degraded to the level of the brutes, or made a god. The Gospel is the whole truth; and it is this truth through its preaching of Jesus Christ. For it is this that shows us the greatness of our ruin, through the greatness of the means necessary to remedy it. It shows us how sorely we need salvation, and, at the same time, that this is offered to us by the grace of God. (15)

Christianity, then, is, on the one side, the salvation of sinners in Christ Jesus; on the other, the faith which assures us hereof. For faith requires assurance. Theology may sometimes be occupied with doubtful

opinions and views, but faith requires certainty; and it is its nature to do so.

*Upon what, then, does this certainty depend?* It may be answered: Upon the authority of the Church. And this is the answer of the Romish Church, which affirms: What the Church teaches is true, for the Church is infallible; she has the spirit of truth, she is inspired. But what if she is not infallible? What if she be not free from error? if she have erred? if these assertions fail when tested by the facts of history? What would then be the consequence? Then, faith must fall together with the Church's infallibility; for it rests upon her authority, and is, in truth, faith in her. This, then, cannot be the ultimate foundation of faith. Let us go a step farther backwards than the Church. Behind the Church stands Holy Scripture. Does our faith, then, rest upon Holy Scripture? Well, we believe, and are sure, that in the Scripture we have the Word of God, that it teaches us the way of salvation, and is a safe guide to heaven. And yet, can the Scriptures be the ultimate foundation of our religious faith, and of our certainty? How, then, if certain individual errors be pointed out; if certain contradictions are shown us, in Scripture, to which we know not how to reply; if we are made uncertain about single books of Holy Scripture, and become perplexed about them; would our faith itself also become uncertain, should we be perplexed about Christianity? By no means. The letter of Scripture cannot be the ultimate foundation of our faith. Our faith is not



mere faith in Scripture, but, above and beyond this, in the matter of which Scripture informs us. And this matter, if we would name it by one word, is Jesus Christ. We believe in Jesus Christ, not merely on account of the Scriptures; for rather do we believe in the Scriptures on account of Jesus Christ. It is true that it is the Christ of the Scriptures, and none other, in whom we believe. But we believe in Him on His own account. This faith is not a merely historical, but a religious one. There are historical, and there are moral and religious truths. We can only be certain of historical truths in historical ways; other truths are matters of internal conviction. That Cæsar was killed by Brutus, that Napoleon I. died at St Helena—these are historical truths. No well-informed, no intelligent man doubts these facts. But what have they to do with our inner life? And who would hazard his life for them? They are casual historical facts, without significance for our inner life. We are certain of them; but this is but an historical certainty—no inward assurance, no moral conviction. That Jesus lived; that He was born during the reign of Augustus and of Herod; that He died under Pontius Pilate, etc.,—these, too, are historical truths, of which we are certain in an historical manner. But they are not of merely historical, but of religious importance to our faith. It is this religious importance which is the peculiar matter of our faith. The history of Jesus Christ is the history of our redemption. The facts of His life are to us truths for our inner life. These

require an inward assurance. Of these we have not merely an historical but a moral conviction. It is our conscience which testifies that this Christ, His death and resurrection, is just what we are seeking and needing; and he who lets himself be guided by this testimony of his conscience, will have, in his own heart, the testimony of the Spirit of truth to the truth of this faith.

Such is the religious certainty of faith. *How, then, do we arrive at this certainty?* Not by the way of evidence, but of inward experience.

We do, indeed, bring forward proofs of the truth of Christianity. We deliver apologetic lectures. But what do all these effect? They may indeed refute and do away with the assertions of unbelief; they may remove the stumbling-blocks which lie in the way of faith; but they cannot create the inward certainty of faith itself. Faith is not the result of evidence. If faith were a mere victory gained over the understanding by means of evidences, it would be without moral worth and significance. But it is a moral act. I can so demonstrate a geometrical proposition, that the understanding of another is obliged to accept it. I can compel another to acknowledge the truth of the Pythagorean proposition, if he only possesses sufficient understanding to follow the process of proof. But who will say that this concession is of any moral importance to man? It is the necessary act of his reason—not the free choice of his will. We attain certainty either by means of the conviction of the senses, or by

means of the operations of the reason ; but the former are of no avail, and the latter totally insufficient in the case of moral truths. For, in matters of faith, it is not the reason only which speaks, but the heart and conscience also. Faith is the act of the whole man, and hence it comes to pass, not merely by an act of the understanding, but by a vital process, in which the whole man concurs. It is not a matter of demonstration, but of inward experience.

I may talk never so much of the beauty of colour to a blind man, whose eyes have never beheld the light—it will be but a foreign language to him. Not till his eyes are opened will he understand my words—will he be in a condition to judge of the colours of the light. And so is it in the present case. If our eyes are closed to the world of God's light and truth—the world of faith—no talking, no proofs will avail. I can get so far as to feel my want, to desire light ; but I shall not see and understand it till my eyes are opened to behold it. It is a vital process by which I attain to the knowledge of faith. As we only know of this world in which we live, because we were born and live in it ; so can we only know of that world of faith when we enter and live in it. And as we have direct and unquestionable certainty about this world in which we are placed, because it is matter of experience ; so are we directly and unquestionably certain of that other world of faith, when it also becomes matter of experience. For, as surely as we have experience of this world, may we also have experience of that. As truly

as the world of sense comes in contact with us, and enters into our minds, so truly does the invisible world come in contact with us, and enter into our minds. And thus we attain to the certainty of faith.

But can there be certainty of faith, and is there such a thing as knowledge in matters of faith? Are not faith and knowledge opposed to each other? So it is said. Allow me, then, to speak to you, for a few moments, on knowledge and faith.

I can have just as much certainty of the existence of the world which I do not see, as I have of this world which I do see. If there is a world of eternal goodness and truth, and if we are created for it and not only for this transitory world, we must be as susceptible of the former as the latter, and as capable of observation and inward experience with respect to the one as the other. It is upon this that the certainty of faith depends. This certainty is not one of lower degree than other certainties, but it is one of another kind. It comes to pass and is exercised in another way, and that way is neither the conviction of the senses nor demonstration to the reason, but moral conviction, *i.e.*, faith. Are we not certain of the existence of God? That God exists is as certain to me as that I myself, or the things that I see and feel, exist, or that two and two make four. Nay, far more so; for the former may be a delusion, but God can be no delusion. One of the greatest mathematicians, the philosopher Cartesius, said: 'The existence of God is more certain than the most incontestible geometrical

proof. But this is a certainty of faith. I know that God is, but I only know it because I believe it. I must believe that God is, for I do not see Him; but I do believe in Him, for I experience Him. As surely as I am certain of what I see, so surely am I also certain, through faith, of what I do not see. Faith is a certain confidence of what is hoped for, and doubts not of that which is not seen' (Heb. xi. 1).<sup>\*</sup> Faith concerns the invisible world. But the invisible world is no less a reality than this visible one; we belong to it as much as to that which is the object of our senses; and we are in effect as truly in contact with the former, and thereby as certain of its existence, as is the case with respect to the latter. We have only to raise ourselves in spirit towards it; and it is faith which gives wings to the spirit, and bears it into that eternal world, in which it becomes by faith as much at home as in this visible one. But that invisible world can be understood only according to its own nature and its own laws. They who mentally transfer this world to that, and measure and judge thereof by such a standard, will never comprehend it. But where are we bidden to make this world the standard of the eternal world? Everything has its own laws, and must be measured by its own standard. The laws of mathematics do not avail to explain the freedom of the will; nor can the standard of this world avail to furnish a conception of the eternal world, which must be measured by its own

<sup>\*</sup> 'Faith is the substance of things hoped for, the evidence of things not seen.'—*A. V.*



standard. When Darius, pressed by Alexander the Great, sued for peace, and offered him the half of his empire, Alexander's friend, Parmenio, exclaimed: 'Were I Alexander, I would accept it.' 'So would I,' replied Alexander, 'were I Parmenio.' The actions of Alexander surpassed the notions of Parmenio, and he would be obliged to raise his mind to the level of Alexander's to understand them. The present case is similar. And what is the greatness of any human conception, in comparison with God and the world of God? It far surpasses our notions, and must be judged by its own standards. But when our spirit raises itself to the height of that eternal world, it can conceive it. It is not our reason, our powers of thought, our knowledge, that must be laid aside; it is only this world which must be expelled from our minds, if we would soar in spirit to the other. It is faith which gives wings to the spirit.

Can it be that faith is so irreconcilable with enlightened thought, that Jacobi was right when he said that he was in heart a Christian, but in head a heathen? Could the consistent conclusions of sober reason be opposed to what his heart had accepted by faith? In that case, faith would certainly be confined to sentimental or poetical natures, and dispensed with by clear heads and logical reasoners. What kind of a faith would that be which should depend on certain natural dispositions? Truly a faith of no great value. And what kind of a life, too, would that be which should bear within itself so irreconcilable a schism, which

should have cravings of the heart entirely opposed to the demands of the thinking head? But this is not the case. Faith is not merely an unenlightened feeling, nor religion merely a matter for the sentimental. Faith is the firm and joyful certainty of the heart which knows what it believes. Faith is not the opposite of knowledge, but the highest kind of knowledge, which is more worth being known than any other. Those who believe and those who know, are not so opposed that the former belong to one, the latter to another party, or that they must be abandoning the world of faith who are advancing towards knowledge. A man does not cease to be a scholar because he becomes a believer. Does our knowledge of God dispense with our believing in Him? Nay, we only know of Him in proportion as we believe in Him. What else do we know of the grace of God in Christ Jesus, but what we believe? All our religious knowledge depends on and requires faith, and faith again requires knowledge. Just as much as faith becomes the vital principle of the will, does it become the reasoning principle of the mind. For faith includes both. It is a fact of the inner life, and it is a conviction of the mind; and hence it begets both life and knowledge: for it is as much an intellectual faculty as a moral power, but one which is exercised within the world of faith.


It will, then, be my task to exhibit in these lectures the truths of Christian faith. These truths form that sanctuary within which the reasoning powers of the Christian man are exercised. When we enter it, let

us do so with that reverence with which we enter one of those mighty fanes whose very stones speak of the mysteries of the kingdom of God.

Two main pillars support the majestic temple of Divine revelation, and these are the sin of man and the grace of God. The first of these will form the subject of my next lecture.

## LECTURE II.

### SIN.

IN and grace are the two great facts about which the whole system of Christian doctrine revolves. He who understands human sin and Divine grace, understands Christianity; for it is upon these that Christianity depends. (1) 250.

I am to-day to address you upon *Sin*, Sorrow, and Guilt. These three vital powers are intimately connected.

We cannot think of sin without our mind being occupied with the sorrow and suffering under which mankind has for centuries been groaning.

It is true there are moments in which the sensation of these vanishes—moments of pure joy and pleasurable existence, in which the whole wide world appears as bright and beautiful as though no shadow of mourning had ever passed across either it or our own souls. But in such moments we are occupied with what seems, not with what is: we are but forgetting the sorrows of life, they have not therefore departed from the earth. When we descend from those heights from

which the world appeared so bright and fair, to the realities of life, we find them full of pain, sorrow, and misery.

It is said that there is peace in nature. But this is not true. An ancient and profound philosopher called strife the father of all things; and the observation of natural life teaches us that the same conflict, the same cruelty, prevail here as in human life. The destructive forces are incessantly at work; and he whose mind is absorbed in such contemplations, might well doubt the wisdom and goodness of God. (2) The Apostle Paul depicts, in affecting language, how even the irrational creation groaneth and travaileth for a future redemption (Rom. viii. 19).

If it be objected that we are but transferring to nature the feelings of our own souls, this is, nevertheless, an admission that such feelings are in us, and that, therefore, evil is a universal fact in human nature. As long as men have lived upon earth, ever since they began to think, the question concerning the origin of evil has exercised their minds. Whence comes evil? Whence comes pain? It may be said that all religions, especially the most ancient and profound, are attempts at a satisfactory solution of this problem. The most ancient philosophy is the Indian philosophy of the Vedas. Their theme is the fact of evil. The most widely-spread religion is that of Buddha. Its origin is the sorrow of earthly existence. The latest philosophy of our age is that of Schopenhauer, the solitary philosopher of Frankfort. His mind is constantly



exercised with the question of evil. Leibnitz has laid down the doctrine of the best world. Schopenhauer calls this a bitter contempt for the numberless sufferings of human nature. The theme of his philosophy is the sorrow of life. (3) But whatever we may think of the various schemes of philosophy, and the various religions, the fact is at least certain, and this is sufficient for our purpose, that our life is the path to death.

Witnesses to the *dominion of death* surround us on all sides. A constant dying, which strikes the senses of all, is ever taking place throughout *the realm of nature*. The natural religions of the ancient world, when the glories of spring disappeared, held funeral lamentations over the deceased favourite of the gods and of men. What was it but dying nature that they mourned? (4) Our feelings on this subject are not so vivid as theirs were, in those days of old; yet we are not able wholly to banish the feeling of melancholy from our minds; and the poets of our own times are ever singing dirges on the perishableness of earthly things: '*Vergänglichkeit wie rauschen deine Wellen!*' \*

But it is not the realm of nature alone which is subject to this law of death. We see it rule also over that of *history*. What now remains of the magnificent works of man in past ages? A few ruins, a little dust, the sport of the winds. It is amidst the rubbish-heaps of the desert that the researches of scholars into the history of the great empires of antiquity have to

\* 'Perishableness, how do thy waves roar!'

be carried on. We are everywhere treading upon the dust of the past.

And ourselves, however prosperous and happy our life may have been, however long it may have lasted—an instant, and it is extinct. And what remains even of the most fortunate? A handful of dust, moistened with a few tears. Such is our end. We, too, are passing away.

But we pass away not merely like the fading flower or the unreasoning animal. We know that we die, and that we have to go through the sensation of dying; and not of dying alone, but of the many tortures by which it is often accompanied. We celebrate the heroes who have died for their country upon the field of battle; but who knows the horrors, the unspeakable horrors of a battle-field, which are covered by the veil of night, or illumined by the rays of the morrow's sun? Nor is what the eye can see the most dreadful of these horrors; there is, besides, the secret suffering, the dumb despair, which perhaps seeks death as a deliverance from insupportable anguish! And who counts the tears of the bereaved, or takes cognisance of the desolated families, and their ruined happiness? But we need not tread the bloody field of battle to become acquainted with death. It is everywhere in our path,—every day tells us, and every departure from life announces to us what death is.

And it is not merely the bare act of death. Dying is not a single act, but a process—a process reaching through the whole life. Our life is a continual dying;

nothing but a delayed death. Our whole life is but a life of pain, whether of mind or body. The life of one may be less painful than that of another, but none is absolutely free from pain. A life without pain would be a life without love, for love is sympathy. Poetry is the mirror of life. Well, suppose all the sorrow were taken away from poetry, what would remain? All true poetry is sad, for life is sad.

Proudhon, the socialist, called his system, *La Philosophie de la Misère*. Socialism and Communism may be dreams, but they are founded upon a postulate which is no dream, but a reality—the reality of human woe. The triumph of modern Christianity is the inner mission; and what else is this great and blessed work, but a conflict with manifold suffering? yet, on the whole, an impotent conflict; for suffering is the mightier, and often what heart-rending suffering,—that of the poor, the forsaken, the proscribed, the fallen! If any one could take in at a single glance the whole sum of human misery which surrounds him, and feel at once all the pity which such misery demands, I believe he would die of it, for it surpasses computation.<sup>(5)</sup>

Are we to say that this is a right state of things? Such an assertion is at variance with the deepest feeling of our hearts. There is a voice within us which tells us that our suffering is connected with our sin; that God has made sorrow the attendant of sin; that His moral government has indissolubly united them.

But I should be forgetting the most essential feature in this picture of human woe, if I were to omit all mention of the *moral* evil which meets us in so many and so various forms.

Society is engaged in a continual warfare with a determined and dangerous foe, over which it never obtains complete mastery,—and that is *crime*. There are times and circumstances in which it raises its head more boldly than at others; but at no time does it wholly cease to be a terror to the well-disposed, and a temptation to the abandoned. Its forms are various; for manifold are the passions which slumber in the human breast, and break forth in acts of malice in the rapaciousness of avarice, in the fever of lust. There are individual crimes, and there are national crimes; there are histories of single families and of races pursued by the curse of crime; and there is the history of the human race, everywhere marked by crime. And if we confine ourselves to the narrowest circles, how many crimes does even one of our great and brilliant cities enclose! how many does one single night cover with the veil of darkness! (°)

Is it said, in reply, that these are but single ulcers in the body of humanity? Well; do not these testify that the humours of the body are corrupt? We may not be the criminals, but the criminals are our own flesh and blood. They testify, at least, how deeply human nature can sink,—of what it is capable. This could not be unless it were already fallen. There would be no crime if there were no sin. But sin is a universal power.

To prove that sin is a universal power, would surely be like pouring water into the sea. The poets and thinkers of all ages describe and lament its dominion. All religions have been occupied with the question of sin, of its origin, of its abolition. The human mind has ever been proposing to itself the inquiry, Whence is evil? The answer furnished by Christianity is the simplest and the only possible one. For if we say God made man sinful, we deny both His holiness and His love; and if we say that moral purity is the goal of man, but not his starting-point, we should be attributing to God the principle which the Apostle Paul condemns: Let us do evil that good may come. Sin is not original. Many treatises have been written on the origin of evil, but not one on the origin of good. And why is this, but because it is involuntarily taken for granted that good is one with the origin itself. (?) Therefore, sin and sorrow are not original, but took place as events.

— *Whence, then, came sin?* Is it a necessary product of our sensuous nature? Such is the assertion of Rationalism; but an erroneous one. No one, indeed, can ignore the power of sensuousness. We all feel it. Fleshly lusts overthrew the old world, and are still destroying very many. They form one great province of sin; but not the whole. Arrogance, ambition, pride, self-righteousness, egotism, are not sins of the flesh. The roots of sin penetrate more deeply than to the mere body and its members: it is a spiritual power, dwelling no less in our minds than in our bodies; it



is the perversion of our will ; it belongs to our moral, not to our physical nature, otherwise our conflict with it would be not a moral but a physical one. But however we may ill-use our bodies, we cannot thereby destroy sin ; nay, even if we kill ourselves, we cannot thereby kill sin, since we cannot kill the soul. Sin does not spring from sensuousness.

Does it, then, spring from our *finite nature* ? Are we sinful because we are imperfect beings, because we are creatures and not God ? Such has been the teaching of philosophers such as Jacobi, and such is the meaning of the ordinary language which finds an excuse for sin in the weakness of human nature. How then ? Must I needs be God to be sinless ? We long for deliverance from this most ignoble bondage, and we hope that the time of our freedom from it will come. But even in eternity we shall remain finite creatures. In what does moral perfection consist ? In loving God with the whole heart, and bearing His image and likeness. It is not, then, our finiteness but our sinfulness which is our hindrance in this matter ; it is not because we are creatures, but because we are fallen creatures, that we cannot attain to it. Sin does not spring from our finite nature. *Is it, then, a necessary law of human existence ?* the inevitable opposition in the path to perfection ? So does the school of Hegel teach. All life, it is said, consists in opposition,—in yea and nay,—and so also does moral life. Yea and nay is bad theology, says Shakespeare. Sin is that which ought not to exist ; it cannot, therefore, be necessary. Let its neces-

sity be ever so ingeniously proved, our conscience will ever deny it. Sin is not the highway to good, but the opposite of good; evil is not the shadow of good, but its opponent; and good is not, as it were, the parent of evil, but its judge. Proud words have indeed been spoken, and the assertion made, that man did not come to the consciousness of his freedom, nor become man, in the full sense of the term, till the first sin. Even Schiller fell into this error, and the school of Hegel hailed it as wisdom. <sup>(8)</sup> But sin is not the exaltation of man, but his fall,—not the dignity of man, but his disgrace. It does not raise him from the animal to the human being, but lowers him from the man to the brute. It is an act of his freedom, but it is its abuse. And it is in these words that we find an answer to the inquiry after the origin of evil. It is the abuse of freedom. Freedom is essential to human nature. It embraces the possibility of opposition to God. But this possibility is not necessity. By an act of his freedom, man made this possibility a reality. Freedom was the gift of God; but the abuse of freedom was the deed of man. <sup>(9)</sup>

The remembrance, more or less obscure, of a fall at the beginning of history, survives among all nations. We everywhere meet with legends of a better state in the early days of our race, with echoes of the Scripture narrative of a temptation from without, and of a yielding thereto on the part of man, entailing fatal consequences on the race of man and his earthly abode. <sup>(10)</sup> They are but obscure and confused reminiscences, that have been preserved in the memories

of the various nations; yet they are reminiscences, and, when compared with the Scripture narrative, we easily perceive how they contribute to its conformation. The unadorned simplicity of the Biblical account plainly testifies that the tradition here deposited is the source of all the traditions which have in their course, through the various countries and tribes, sometimes taken so fantastic a form. Even ancient philosophy bears similar testimony, after its fashion. Plato speaks of remembrances which the soul bears within her,—remembrances of original higher intuitions of celestial beauty,—the echo of which, during this dark earthly existence, accompany her in the mysterious depths of her inner life, and are raised to consciousness as soon as the certain word is uttered by which those slumbering ideas are awakened. He has but transferred to the individual man that which applies to the whole race; for we certainly all bear within us, so to speak, the memory of a lost home. We feel like exiles, longing for the native land from which they have been driven; a craving for a better future, a home-sickness for a lost home, everywhere accompanies us. In old age it often takes the form of a melancholy regret for the days of childhood. Yet this is, in truth, not a regret for the days of our individual childhood, but for the childhood of the race. Whatever of good or noble, human nature may bear within it, its ideas of the good, its moral efforts, its higher, nobler feelings, are the ruins of a past greatness. We are all walking among such ruins. They

are bearing testimony to what has been; and we involuntarily receive their testimony. Man is neither an angel nor a mere animal, but a fallen child of God; and he feels his fall. He has at least preserved remembrances of his dignity. It is true that he now goes about, as it were, in rags; but, beggar as he is, he once wore a crown. It is too evident that he was born a king. Is it to be wondered at that he should long to recover his crown? (<sup>11</sup>)

Scripture declares that man suffered himself to be seduced into disobedience to God, into longing after forbidden enjoyments; that he thus became sinful and radically corrupt. Is this so strange? Does it not rather solve the problem of sin, and alone explain the fact of our corruption? (<sup>12</sup>)

Sin is the affair of the will; it belongs to the sphere of the intellectual and moral life, and, consequently, to that of liberty. Man is not obliged to sin, but he chooses to sin; it is an act. But it is not merely an act, it is a quality of the will, which produces acts of sin; it is a state which precedes acts. It is an act, then, which produced this quality, and placed us in this state. It was by this primary act that we became sinful.

Well, we are not merely sinful, we are also capable of redemption. We may be saved—we are to be saved. We are not absolutely lost, for we are not absolutely in unison with sin. We may be freed from it. It is not one with our nature; it did not arise from our nature; it came to us from without.

We are seduced beings, fallen beings through seduction. It is a comfort to know that we have been thus seduced and led astray, for in this fact lies the possibility of our deliverance. The primary source of sin is beyond and not within us. There must, then, be a sinful power beyond and above us, through whose seduction we became sinful. It is not the power of bad example; for whence did this bad example itself originate? It is not a mere tendency of the human mind; for whence did it arise? It is not the mere power of events; for how did events attain this power? Sin appertains to the sphere of liberty, not of necessity, for it appertains to the mind and the will. The primary source of sin must therefore lie in a free and spiritual power, and in its free act, whereby it made its will a sinful one. Scripture calls this spiritual power of evil the enemy of God, or Satan.

This is certainly the extent of our knowledge, for it is the extent of our experience. It is enough to know that there is a power of evil beyond the sphere of human will and capacity. They who yield themselves to the dominion of sin, yield themselves to its dominion. Our sin is not confined to our narrow limits; it is linked by connecting ties with the kingdom of evil and the inimical power of evil. It is the shadow of this dark power which falls upon our soul. It is this which is the serious feature of sin.

When man fell, it was through this power,—he fell seduced, but in a state of freedom. It was an act of



obedience to his seducer; but it was an act of his free will that he renounced obedience to God. And it was a momentous act.

*Its consequences have reached to all.* The lot of each of us was decided by the act of our progenitor, for it was not merely the act of an individual, but that of the representative of the entire race. Hence it was not merely of individual, but of universal import. It is reckoned the act of us all, for we all form a great unity. Each is mysteriously interwoven with the whole. No one can isolate himself therefrom, and say, What does that concern me? Whether we understand it or not, whether we acknowledge or resist it, it is yet a fact that the fatal consequences of that first act extend to us all. It is esteemed a joint debt, binding upon the whole race of mortals. Nor are we insensible to this fact. Poets express their conviction of it; the asceticism of the penitent is an expression of the feeling that human life is infected with guilt; and sacrifices are offered, not merely for individual acts of sin, but for the guilt of the whole race. If you call this thought a gloomy one, you thus, at least, confess that it is a true one. But let us not forget that there is not merely an act of sin, which is the act of all, but also an act of redemption, which was effected for all.

We all experience the consequences of this act by *that power of sin* which we bear within us. No one can deny it. No one is really good by nature. Rousseau, indeed, maintains that we are so, and founds

upon this notion his ideas concerning the reformation of social life. But his own life refuted his maxim. He must but ill have known human nature and his own heart, who knew not what dark spirits inhabit the human breast. <sup>(13)</sup>

We have lost our unity—the harmony of our nature. A deep discord runs through our whole being—a discord between the judgment and the will, between the will and the power. This inward schism in our nature constitutes our unhappiness. In modern times it is greater than ever, for Christianity has done away with the times of ignorance, and made it impossible for us to be deceived about ourselves. Its light has penetrated the dark abysses of our nature. And if we do not let this painful knowledge heal us, it makes us only the more unhappy.

Let us now cast a glance over one province of intellectual life—that of modern poetry.

The tone of this internal rent runs through the whole body of modern lyric poetry, from Byron down to Heine. Poetry has been regarded as a power which glorifies and redeems life, as a power which can take the place of religion and of the Gospel. But what we hear from the mouths of modern poets is a heart-piercing wail over the pain caused by this schism. And this wail is not something merely got up; it is truth. It is not the utterance of a morbid temperament, but testimony to a deep-rooted disease. The disease of our soul is, that it has lost God. <sup>(14)</sup>

For this it is which makes man so unhappy, even

separation from God. God should be our all in all, and it is in Him only that we can be happy,—in Him we find the harmony of our being, and He is the true centre of our life. <sup>(15)</sup> But the sin of man is, that he makes himself the centre of his thoughts and wishes,—that he refers everything to himself, and shuts himself up in himself. ‘I am myself alone.’ This saying of Shakespeare’s Richard III., this inherent fault, is the confession of sin.

It is a question which has at all times been discussed, Wherein consists the essence of sin? What constitutes the essential nature of sin? No more correct answer can be given than that it consists in selfishness. If the essence of virtue consists in the love of God,—in the surrender of self to the God of holiness and love,—the essence of sin consists in refusing God that love of the heart for which we were made, and which is our happiness, and in placing self in God’s place, and making it the idol of our thought and will. It is true, the sin of man does not always appear to us as the love of himself, but rather as a perversion of his affections. Man has chosen the world of transitory good and joy, and seeks therein the satisfaction of his heart, the happiness of his soul. The attractive power of love remains, but he has erred,—he has turned to vanity, instead of to eternal possessions and to the Highest Good, which is God himself. But if we would be quite honest towards ourselves, we must own that all the perishing possessions of this world with which we seek to allay the ever-gnawing hunger and thirst of our

souls, even the fellow-mortals whom we often so passionately love, are, after all, but the means, not the end. It is not they whom we love; it is ourselves that we love and seek in them. Even the most passionate love, nay, that especially, is but selfishness. We are in all that we desire. It is our own self and its satisfaction which is the ultimate aim of our life, our thoughts, our wishes. This constitutes the essence of sin. We may often be unconscious of it, we may be deceived about ourselves, we may esteem ourselves more unselfish than we are; but even, though unconsciously, selfishness lies at the root of all sin; and when sin appears in its true colours, it appears as selfishness. The magnates of the kingdom of sin have been the magnates of selfishness.

Certainly it is not our vocation to deny or to annihilate our personal self. How should man be capable of the everlasting love of the Holy God, if he were not a personality, if he were not a self? It is for this very cause that we are personal,—that we may love God, receive Him into ourselves, and be filled with Him. He is to be the centre of our whole existence, the end of all our powers of thought and will. This is holy self-love. But secretly to alienate ourselves from Him, to banish Him from our hearts and put self in His place, so as no longer to love Him before all things, and ourselves for Him, but ourselves above all things, and all things for ourselves,—this is the sin of selfishness. We are made for God; hence our nature finds its unity, its peace, its happiness in Him. With-

out Him we are in a state of unhappiness and discord, —we have lost our unity and peace. (<sup>16</sup>)

We are also made to find in God the satisfaction of our moral nature. We cannot find it in ourselves; we are unhappy in ourselves alone. We love, yet flee from ourselves, and are not happy in our own society. Even the daring one whom Shakespeare depicts cannot bear being alone; he flees from and hates himself. And one needs not be a Richard III. to experience a like feeling.

The word of the age is *Humanity*, *i.e.*, harmonious human nature. It is quite true that the harmony of our nature is our task. But is it our attainment? It has never yet been attained, and least of all in the present times. It has often been said that our age resembles that of the Roman Cæsars. I, too, think it does. Well; the historian of that age was, as you know, *Tacitus*. And whoever is acquainted with his writings knows what an expression of contempt for human nature plays about his mouth. I have often observed that contempt for human nature increases just in proportion as knowledge of human nature does. Talk of harmonious human nature! Certainly, we shall not know peace till we have found the moral harmony of our nature. But how shall we attain it? Is our very disharmony to bring forth harmony from its own bosom? Only God can bestow it upon us, for He is the end for which we are destined, and in Him our souls find their unity and peace.

Truly man is a mysterious being. Nothing is more



powerful than man; and yet, what are we? Slaves of death,—slaves of sin. We bear about within us a discord, and cannot get free from it. We know the good, yet choose it not; and even when we do choose it, we do it not. Such is the affecting complaint of the Apostle Paul, which finds an echo in thousands of hearts. (<sup>v</sup>)

We boast of the power of the will. I would be the last to underrate it, for we need to have the will strengthened and not discouraged. But does our will really possess within itself the strength to free itself from the power of sin? It has ever been one special offence of Christian doctrine, that it maintains that man is of himself incapable of good. This is called underrating man, and offending against his dignity. Certainly, if Christianity can be no other way justified than by an undue depreciation of human nature, we would rather renounce all attempts to justify it. But we are not depreciating but exalting human nature, for we do not content ourselves with a low standard of morality, but lay down the very highest; we set before man the highest moral aim, for it was for this that he was made. They who teach him to be satisfied with a lower degree of morality, and to find therein the ultimate aim of his efforts, are they who really degrade and depreciate him. Truly, if we know no higher moral standard than the ordinary integrity of social life, man is capable of attaining to it. But is this all? Is this the whole duty of man? He who sets before him no higher aim than this does indeed

degrade him. This all?—to do no harm, not even to do good, still less to be good!

We are capable of self-government. But self-government neither changes our opinions nor purifies our hearts. It would be but a scanty morality which should go no farther than self-government. We may submit to the command of moral law, but this submission is not that free consent of the will to the law, wherein alone true morality consists. For a morality which is the result of constraint, though of a constraint which we impose upon ourselves, is no morality at all in the strict sense of the word. Morality is to be found only where there is freedom—true freedom of will; not the victory of duty over inclination, but the free consent of inclination to duty. True morality is love. Kant founds morality upon the commands of duty, but leaves no room in his system for love; and naturally so, for everything can be commanded but love. It is the freest of all things, and yet it alone is true morality. ‘Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength; and thy neighbour as thyself.’ Such is morality, as the Holy Scriptures and the Church understand it. And it is of this that we say that man is not able of his own power to perform it. It is beyond his power. We may feel our inward obligation, we may bitterly lament the chains of the sin which is nevertheless dear to us, we may seek freedom and long for it, but we cannot make ourselves free, for we cannot fundamentally alter our nature. However much we may do

that is good, this doing will not make us to be really good. Who is capable of uprooting the selfishness from his own breast? <sup>(18)</sup>

In thus speaking, we are not lowering man,—nay, we are but directing him to his highest aim,—but we are establishing a fact. And this fact is the power of sin, from which we can only be delivered by an operation of Divine power. But sin is not merely a power which has dominion over us; it is also *our guilt*. It is not merely the suffering which we endure, the evil which we have to bear; it is our own free act for which we are responsible, for which our conscience makes us responsible,—it is guilt.

The attempt has lately been made to do away with the whole question of sin upon statistical grounds. <sup>(19)</sup> It has been thought demonstrable, that even the most apparently free, the most arbitrary acts, are governed by a certain conformity to law, and occur according to a definite order; therefore it is inferred a law of nature, and not the free determination of the will, prevails in this matter also. This conformity to law has been especially pointed to in the case of suicide. Its numbers show a certain equality of fluctuation, and, in their distribution among the various races and countries, manifest a variety which is, on the whole, constant. But does it follow that this act ceases therefore to be one of free choice? It only follows that there are certain predisposing causes of this act, which make it cease to be a purely arbitrary one, and that these causes, whether they lie in external

circumstances or natural dispositions, are variously distributed. But the decision of the will, which is influenced by these causes, is not thereby freed from responsibility. How long has freedom meant groundless and arbitrary action? It was noticed, to adduce an example, that in the year 1847 considerably fewer marriages took place than usual. And why? Because the high price of corn, and its various consequences, made the establishment of a home more than usually difficult. This was a matter for the consideration of the individual. But did his decision therefore cease to be a free act? And the case in point is similar. In criminal acts, the ultimate decision does not lie in external circumstances, but in the moral quality of the will, in its degree of moral strength or weakness, and in the liability to temptation occasioned thereby; and these fall under the moral sentence of responsibility. It is true that this moral quality itself is not independent of those external circumstances in which the man is placed, often against his will, and that even the power of temptation, which external circumstances exercise upon our seducible nature, is a varying one. But what follows? That the course of human affairs is not merely the work of our will, — but that it is guided by a higher hand. God did not relinquish the guidance of the threads of history when He allowed us to sit with Him at the loom of time, and to furnish the woof in the fabric of the Divine government. How the two—the Divine guidance and human freedom—are to be reconciled, who can pre-

tend to explain? This is that great problem of history which we shall never be fully capable of solving. It is enough for us to know that the one does not abolish the other. Human freedom is not destroyed by the fact that conformity to law prevails in human affairs; nor does it follow that the spontaneity of the human will ceases because God governs the world. The one is a fact as well as the other. Whether we understand or not how the two combine, the fact itself does not depend upon our understanding it. We bear within us the consciousness of our responsibility; and this consciousness is as much a fact as any other, and is as certain to our reason, through the inward experience we all have of it, as all the figures of statistics, which can never persuade us that we are not responsible for the decisions of our will.

Again, our consciousness of responsibility rests upon our consciousness of the moral contrast between good and evil. No sophism can ever talk us out of this, or make us believe that good and bad are alike.

There is a modern movement—prevalent especially in France, but having also disciples among ourselves—which abolishes the standard of the moral judgment. And yet this standard is the highest, and that which is most worthy of man. In its place is put the understanding of motives and of connection. That which appears evil to us, it is said, appears so only if we isolate it, and regard it independently. To understand all is to justify all; all is right because it is. But what does



such a theory lead to? To a judgment according to results; for then what succeeds is moral, what fails is immoral. This is not merely preaching the logic of facts, but also the absolute justification of facts. There could then be no more crimes in history; the moral feeling would have no right to revolt, and the conscience would be condemned to silence. The result, moreover, is the homage of mere power; and Nero is quite as good as St Paul, and the horrors of the French Revolution as its noblest victims. Such a view of history is that of a slave, who knows no higher authority than that of his master: it gives the lie to our moral sense, and denies all that is best in our nature. Ignoble temptations, mean thoughts and emotions, at times flash through us all. Are we to place these on a level with our noblest feelings and resolves? Would not this be offering the greatest insult to ourselves? Then repentance would be a folly, for nothing would any longer be wrong. But so long as there is a conscience in the world, it will protest against such doctrine; and so long as goodness is loved, evil will be hated. Nor shall we ever cease to use the terms good and evil, virtue and vice, morality and sin, honour and disgrace, as contrasts; these can never become the obsolete expressions of a past age.<sup>(20)</sup>

As long as we distinguish between good and evil, so long shall we esteem the evil which we will or do as guilt; for if all other judges are silent, there is one who will not be silent—our conscience! Its accusations

pursue every sinner, imbitter his life, and turn his joy into sorrow.

There is preserved in Tacitus a letter addressed by the Emperor Tiberius to the Roman senate.<sup>(21)</sup> Nothing can be more melancholy than its words. But that which dictated this melancholy language was a guilt-burdened conscience. It is this which does execution, even before sentence is passed. It seems as if there were certain seasons when the sense of guilt and of the Divine wrath revive with special energy. The heathen author Plutarch wrote a separate treatise 'On the Fear of the Gods,' in which he depicts, in affecting terms, the anxiety of mind and the fear of the Divine wrath, which, in his days, took possession of many, and rendered their lives unhappy. The Flagellants of the Middle Ages, amounting, both in Northern Italy and Germany, during the thirteenth and fourteenth centuries, to many thousands, who went about practising their horrible penance, are examples, though morbid ones, of a sense of guilt in a state of active excitement.<sup>(22)</sup> But the feeling itself is independent of change of times and variety of disposition. For the moral sense is independent of these, and is part of the nature of man. This is the point at which God begins His work of deliverance in man; but here, too, is that place of inward torture which can become a hell to him.

Our poets have exhausted themselves in the most mournful descriptions of the unhappiness of a guilty conscience. Take up Lenau; you find everywhere this

complaint, and the vain longing for forgetfulness. Turn to *Platen*; his description of a guilty man is one of his most affecting poems. And when Goethe, in his '*Wilhelm Meister*,' makes the old harper sing one of his lays, its subject is the unhappiness of the guilty. <sup>(23)</sup>


And who is free from guilt? Nowhere is life without guilt, for nowhere is it without fault. When the great dramatists, whether heathen or Christian, place before us a picture of the intricacy of human destiny, it is ever guilt which ties the knots. A guiltless hero would be no hero for a drama. And what is this but to say that life's battle is never without guilt? It is the heritage of all mortals, for we have all sinned in manifold ways, and have all sinned against God. It is His holy justice which pronounces us guilty, and its sentence finds an echo in our own consciences. It is this which constitutes the heaviest burden of guilt; this which bows us down; this which paralyses our activity. It is folly to say that the way of sin is the way of freedom, as we read in some poets and philosophers. There is nothing which weighs with such crippling effect upon the moral activity as a guilty conscience. <sup>(24)</sup> Only a free conscience can add joy to effort; and he who would conquer the future must be cleansed from the past. Guilt paralyses, because it makes us unhappy.

There is much which makes us unhappy, but nothing more so than guilt; for, many as are the ills of life, none is greater. We may lament over other things,

but there is nothing so really lamentable as guilt. And yet what avails lamentation when there is no deliverance? Yes; if we were referred to ourselves, there is none; but if there is a God, there must be a remedy. Our feeling of our misery, our lamentation over our sinfulness, have power to draw down the help of Heaven. And this help is nothing else than Grace.

## LECTURE III.

### GRACE.

OTH Christians and non-Christians are agreed that this world is a world of woe. But if this is all we can say about it, it were best to cover our heads and lay us down to die; for in this case there is but one means of deliverance, and that is death. But Christ began His Sermon on the Mount by declaring that the poor, the suffering, the mourning, are blessed. Those whom we call unhappy He calls blessed, 'for they shall be comforted.'

My hearers, the light of life is not happiness, but comfort. To be happy, in the ordinary sense of the word, can as little be the lot of all as to be rich. It is utterly vain to torment oneself with reasoning why this should be the case. God has so ordained it; and we have to accommodate ourselves thereto, whether we understand it or not. For who is there that can be called thoroughly happy: '*Es ist kein Menschen leben ohne Wunden.*'\*

What is called happiness is not really such.

\* There is no human life without wounds.



True happiness is comfort; and this happiness is for all.

‘Blessed are they that mourn, for they shall be comforted.’ God alone has the right to utter such words in a world of sorrow, for He alone has wherewith to comfort the sorrowing. It is grace alone which can afford consolation.

Or are we to renounce beforehand all comfort? Much as such resignation may be preached, the doctrine will never find a believing audience. Let any one who is unhappy be ever so eloquently exhorted not to feel himself unhappy, it would be much the same as telling the hungry man not to feel his hunger. Our souls were made for happiness. But how is the unhappy to feel happiness in the midst of his unhappiness? The light of life is not happiness, but comfort, because this is true happiness. But this God alone can give.

It is said: Time brings comfort. Time comforts no one; it does but blunt the feelings, or make us forget; and this is the soul’s weakness, not her strength. The thing really needed, is not to forget, and yet to be comforted. And of this time is incapable.

It is said that we must look at the whole bearing of events; that the contemplation of this will console the sorrows of the individual; that even if individuals suffer, the profit of the many compensates for all. But such statistics are incapable of comforting a single sorrowing soul, as one trial will sufficiently prove.<sup>(1)</sup>

Once more, we are referred to the progress of mankind. The course of history is one of constant advance, in spite of sorrow, sin, and guilt. But progress is too dearly purchased at the expense of the misery of individuals; and it would be too dearly bought at the price of the moral ruin of a single soul. One soul is worth more than the advance in civilisation of the whole race.

What, then, do we want? We want deliverance from sin, and atonement for guilt. Only grace can deliver us, and it alone can provide us an atonement.

Can we *deliver ourselves*? Ancient philosophy had a certain degree of acquaintance with the moral burden of life. The ways which it took were various, but the end it had in view was ever the same—man must deliver himself. The old world was wrecked in this attempt at self-deliverance.

And can we, from our own resources, point to anything beyond what it possessed? What is to help us? Nature? We are often referred to Nature. Here, it is said, we shall come to peace; upon her bosom we shall become pure and peaceful, and regain the child-like disposition which we have lost. But Nature herself has no disposition; she does but borrow ours. She can bestow no peace which we do not bring with us. The voices which a man hears within him do but resound from without. Lenau journeyed to North America, to find there the rest and peace which he could not find in Europe; but the primæval forests of

America whispered to him of nothing but the mystery of death. (2)

It is not Nature which can help us. Is it, then, culture? 'When the rose is degenerate,' it is somewhere said, 'other thorns may be made to grow on it—but still thorns.' Culture may change our manners, but it cannot free us from our sins; it can refine, but not improve us; it can make us clever, but not pious.

A redeeming and ennobling power has often been attributed to art. It has been said that what gives religion its power over minds, is the art which is present in religion. Schiller was desirous of correcting by æsthetics the moral rigorism of Kant. And how often have similar notions been heard from modern authors? I may perhaps be allowed to reckon myself among the lovers of art. But that art can be our saviour, I am constrained to deny; nor does she herself make any such pretension. Art, indeed, stands in alliance with religion, but can neither replace it nor desire to do so. She lends her garment to religion, and extends a helping hand to her operations, but does not take the place of religion and morality. And if we ask the question of artists themselves, they will acknowledge that they have to carry on the same conflict with the power of sin within them as others, and that in this conflict they are not helped by their art, but by the Gospel. If Platen, in his sonnet to Winkelmann, idolises art, I suppose the authority of a Michael Angelo outweighs his; and what he thought -

upon the subject, he has more than once expressed in his poems. Form and colour, says he, in his sonnet to Vasari, cannot give true peace to the mind; it seeks that love which stretched out its arms on the cross to lift us up. (3)

Or are we to seek deliverance, not out of, but in ourselves, in our own spirit, in our will and reason? We saw, in our last lecture, what the will is capable of. Self-control is not deliverance from sin, and law is not liberty. (4)

*Self-deliverance* and *self-help*, by means of philosophic notions, have of late been especially dwelt upon. (5) Spinoza's pantheistic doctrine, that the individual is but a ray of the universal light—a single drop in the ocean of the universe—has been revived. 'A drop rises from the ever-tossing ocean, is for a second—called seventy years—illuminated and transparent, and then the drop sinks again.' Hence the individual should view himself in the whole; 'only in the whole is there reconciliation.' But this is the kind of consolation with which 'a dying flower' might be comforted, but not a human being. It may be very well for merely natural objects, but not for a personal being. It might suffice for creatures subject to natural law, but not for man who has a conscience. This teaching is none other than the wisdom of Buddha. But if Buddha had taught all that could possibly be known, Christianity would not have been needed. It is not intellectual progress to return to the dreams of India, which history, in its progress to what is now the order of the day, has

left behind. Christianity, and not the doctrine of Sakjamuni, is now the order of the day. If the latter is to prevail, we will openly say, with Leopold Schefer, that the last hope is universal ruin; make Freiligrath's 'Anno Domini'—that sad lay of the annihilation of all things—our confession of faith; and, with Feuerbach, celebrate death as our God. Let them who look upon such doctrine as the comfort which we want, do so; but let them know that they understand neither human nature nor themselves.

There is no such thing as 'self-deliverance.' We can as little deliver ourselves, as forgive our own sins. The grace we need is not only delivering, but *forgiving* and *atoning* grace; for all sin is a transgression against God. Against whomsoever it may have been committed, this always holds good: 'Against Thee only have I sinned.' It is true that each single sin is the transgression of a single command. But he who transgresses one command is guilty of the whole law. For the whole moral law is present in each single command, and the whole is violated in each; for the law is not a summary of individual precepts, but is formed into a whole by a unifying principle. And this is the will of God—His will, His holiness. Himself it is which makes a command to be a command, and a part of the law. He is Himself present in each. Every transgression against the command is a transgression against God himself. And as the law is a unity, so also is man a unity. The whole man, his whole will, his whole heart, his whole sin, is active in each sepa-



rate energy which manifests its activity in this or that sinful act. (6) Every sin makes man guilty, and guilty, moreover, before God. Hence, it is only God who can pardon our guilt.

Can we make reparation for our sins? What is done cannot be undone. And, however pious we may be, and however many good works we may do, we do but perform our present duty, and cannot thereby cancel the accusations of the past. A sinful life cannot be blotted out by the godly life which may follow it. Let us not deceive ourselves. No good work can annul committed sin—forgiveness alone can do it. Neither can any penance I may impose upon myself effect it. If I have grievously offended against any one,—against his love, his confidence,—I may do penance for this by a life of the greatest self-denial; yet I shall not get peace until I have humbled myself before him, and asked and received his pardon. No-thing but pardon can annul transgression. Our guilt needs forgiveness. (7) But we cannot forgive ourselves. Only He against whom we have sinned can do this—only God; for against Him only have we sinned. Not till we have heard from His mouth the word forgiveness, have received the distinct and certain assurance of pardon, can we know the peace of guiltlessness.

We are all in need of God's grace. We should need it even if we were not sinful; for nothing but God and His grace can bring us to the goal of our natural destination. And what is this? To be vessels, into which God pours the life of His love; temples in which

the Spirit of God dwells. As the flower turns to the sun and unfolds itself, as the plant cannot flourish nor develop itself without light, so do we all seek and need by nature the light and life of God. We cannot come to perfection without Him. God must descend into us; we must receive Him into ourselves. He tends towards us; we tend towards Him. Our whole being reaches forth towards Him, inquires after Him, lives upon Him. It is for this that we are made; it is this which is our destiny. To withdraw within ourselves is sin; to open our hearts, to expand them, that we may receive into them the life of God, is our true destiny. Man's highest dignity is his capacity for receiving God; his highest aim, communion with God. And it is this even by nature.

This is true, even of the life of natural intellectual endowment,—much more of the life of the soul, and of our will. Even the intellectual endowments we possess are the free gift of God—are grace. Is it because of his deserts that God makes any man a vessel of His gifts and of His Spirit,—that He deposits in the mind of a Goethe, the poetic echo of the world of nature,—in that of a Schiller, a longing after the world of the ideal,—that He diffuses among the gifted spirits of our race, the eternal ideas of the true, the good, and the beautiful, and uses them for the manifestation of His Divine majesty? And are these highly gifted ones the sole recipients of God's gifts? Has He not given in every soul the echo of His rich world? Is not our inmost heart like a harp touched by His finger? We

all, one as well as another, have an inward perception, in various manners and degrees, of the tones of the world's great harmonies, and in them of the praise of the Almighty. And who will speak of merit in this matter? But God has not made us recipients of the revelations of His power and wisdom only. There is a constant communication going on also between eternal love and us. We experience His love in our lives, we feel it in our hearts, we live upon it. That we know God, that we inquire after Him, that we bear Him within us, that we find in Him the end of our destiny, is the free gift of God,—is favour, *i.e.*, grace. That which is best even in our natural life is free gift and favour. We can earn much, but not what is best. We may earn thanks, but not love; this is never earned,—it is always freely bestowed. And so also is it with God's love. Even if we were not sinners, we should have to speak of grace.

But we are sinners!

It is the highest attribute of royalty to exercise grace.<sup>(8)</sup> Grace sits enthroned above the sceptre of justice; it forms the top-stone of the whole edifice of human society. Justice is its foundation, but grace is its crown. We cannot dispense with grace in human society. How, then, in our communion with God? '*Wir beten all um Gnade.*'\* Our daily prayer is, or ought to be, Forgive us our trespasses. Long as this world has existed, there was but One who needed not to bring this petition to the throne of grace; for He

\* We all pray for grace.

alone was without guilt. But He taught us thus to pray, and thus prayed for us: 'Father, forgive them.' We all need forgiveness.

We need mutual forgiveness even in our intercourse with each other. No true and heartfelt communion among men is possible without mutual and repeated forgiveness; for we all offend against each other, even if it be only in thought, in harsh thoughts and unloving judgments. And at certain seasons, when this specially presses upon the mind,—at least when the last farewell, the farewell to life, is at hand,—we are constrained once more to seek our loved ones with our eyes, to stretch out our hands toward them, and to say, the departing to the survivors, and the survivors to the departing, 'Forgive,' that the burden may be taken from our conscience. How then? Have we no need of forgiveness with respect to God, against whom we are daily, nay, hourly offending, if in nothing else, if neither by word or deed, yet at least in this, that we do not love Him as we ought, and as His eternal love deserves? Not until this wall of separation which has placed itself between Him and us, this debt of sin which severs us from God, these accusations of conscience which keep us at a distance from Him, are annulled, can we draw near to Him, or He to us. We all need forgiveness.

Or would we, perhaps, like the Roman poet, wrap ourselves in the mantle of our own virtue? It would be a very tattered garment. How should we appear before God in it? However persuaded we may be

of our own excellence, however filled therewith, that man must have stifled all feeling of truth with respect to himself, and be wholly immersed in self-complacency, who does not feel, at least at times, his sin pressing upon his conscience, and making him uneasy. We can suppress these stirrings of conscience, but we are then offending against our moral feeling, and blunting the susceptibility for moral truth which is in us. And even if we succeed in silencing, during the whole course of our life, the witness to truth which is within us,—when we are on the point of passing into another world, that world of naked truth where there is no more self-delusion, and where every false appearance vanishes,—then, at least, what we thought long ago buried, revives, and long-vanished scenes and times come again before the mind, and raise their accusing voices against us. And he who has not yet entirely stifled his moral sense, will then at least humble himself under the conviction of his sins, and seek forgiveness.

Is this beneath us? Is it a dishonour to man to seek the pardoning grace of God? They whose pride desires to receive only what their deeds deserve, will receive sentence of condemnation; for however meritorious our works may be in man's eyes, they are worthless in God's, if the soul of all good, the free love of God, be absent from them; for God looks at the heart, and not at the external act. The least may in His eyes be the greatest, and the greatest the least, according as it is or is not the act of the heart's unselfish love; for this is true morality. But this is



that thing which by nature we have not; and in its place we are ruled by selfishness. If, then, we would be rewarded according to our merits, we shall have nothing to receive, and less than nothing. We need grace. Shall we say that this is unworthy of a free man? Let us put the question to our natural moral consciousness! Which is the more honour to a man—to own a fault, if he has committed one, or to deny it? If he owns it, do we not acknowledge him again as one morally cleansed, and renew our moral union with him, as standing on the same moral level as ourselves? But if he denies it, are we not inwardly repelled? do we not despise instead of esteem him? does not his pride disgrace instead of honour him, because it is untrue? and does not the separation which his fault has made between him and us, become a lasting one? And how much more is this the case with respect to God in the matter of the fall! The grace of God does not dishonour, but exalt us, and is as worthy of the man as of the woman. The greatest men have ever been the humblest. It is true, the pre-Christian ages knew nothing of this humility. They were even unacquainted with the word. It is Christianity which has made humility the first of virtues, the chief jewel in the crown of Christian graces, and the soul of the Christian life. Was ever man more truly manly than St Paul? I know of none. At all events, none ever laboured more abundantly, and our continent knows of no greater benefactor. Yet, if we would express his inmost heart, and the deepest feeling of his soul, we

could but utter the word grace. He was pre-eminently *the* preacher of grace, and the consciousness of grace was the soul of his life. 'By the grace of God, I am what I am.' Among mortals, I know of none whom I could compare, for humility, with those two humblest of all highly favoured beings: the Virgin Mary and the Apostle Paul. It was humility that made the one capable of the greatest suffering, and the other of the greatest work. The humility which bows to grace is as much the strength of the man, as it is the ornament of the woman.

I do not know that a prouder inscription was ever written concerning any man, than that placed under the statue of Copernicus at Thorn: '*Terræ motor, solis cælique stator.*' But the words of Christian humility, on his monument in St John's church, in the same town, do him far more honour: 'I crave not the favour which Paul received, nor the grace with which Thou didst pardon Peter; I only pray for that which Thou didst bestow from the cross upon the thief.'

Since, then, we all need grace,—since it is *indispensable* to each of us,—may we depend upon finding it? Permit me, in the next place, to speak of the certainty of grace.

The utmost limit which our thoughts and observation can reach, is the will of God. In the will of God lie the roots of our earthly life; from it arises the stream of earthly history. All that is seen points to an unseen world beyond itself. It is there that we must find an answer to the questions of this earthly life; for

all that takes place in this visible world has its origin in that. The eternal thoughts of God, and the counsels of His will, form the hidden background of the visible history of the world of man.

What will of God is this ?

The highest thought which we can conceive or utter of God, is to think of Him as eternal love. God is power, and the creation of the world is a monument of His power. It is equally admirable, whether we direct our glance towards those immense distances in which it must at last pause before infinity ; or observe the wonders in the smallest space, to be forced to confess that even our instruments of highest power are incapable of distinguishing their infinite abundance. But above His power is His love. Love is the ruler ; power but the servant. Love is the first and last thought of God, which power does but execute. Love is the peculiar nature of God, as announced in all His revelations,—that special mystery of God, first fully disclosed to us by Christianity. God is love, self-imparting, condescending, sympathising love. And the aim of love is communion with man, the communion of our souls with God, who is eternal love.

Love is the thought of creation, the secret of Providence. All that exists and happens forms one great system of means and ends. The greatest is connected with the least, the nearest with the most distant ; but one ruling thought governs the whole, and determines the texture of the great fabric of history. This

supreme thought of God, this ultimate aim of the whole course of history, this final goal of the dealings of God, we call His kingdom, the communion of mankind with God. And this is the thought of His love.

We cannot understand history till we regard it from this point of view. Much will ever remain unsolved to us in the course of events. God is a God that hideth Himself. Why He leads one man in this way, and another in an opposite one; endows one man with wealth and prosperity, and seems to provide miserably for another; makes the path of one smooth and easy, and that of another rough and difficult; gives sunshine in one place, and in another darkens life with sadness; leads one into temptations and dangers, in which it seems he must all but sink, and lets the work of the good powers of life be almost exhausted upon another; why, moreover, God so richly endows one nation, and seems to condemn another to a stunted existence; gives to the one power, fame, and sovereignty, to another the doom of vassalage; impresses on the brow of one the royal seal of genius, and seems to raise another but little above the level of the brute; lets some enjoy the full blessings of Christianity, while darkness and error imprison the minds of others;—all these things are enigmas which we shall be incapable of solving, till history shall have realised its appointed end. Then shall God be justified in all His works, and all His ways be made light to us. But now we are directed to honour God in obscurity, to bow before His sovereignty,

and to believe that He is the just One, even when He seems to be unjust; for He requires from every one only according to the measure bestowed upon him. Besides, dark as much may seem to us at present, one thing we may be already certain of—eternal mercy reigns above all the confusion of earth. Events are ruled according to the counsels of infinite love; and the end of history is the eternal kingdom of peace. It is to this end that God is leading the nations. It is the highest joy of the mind to recognise, in anticipation, traces of this leading of God, in the histories of the different nations. It is true that God is approaching this end with but tardy footsteps; for He is a God of patience—incomprehensible patience, and He takes no step in advance before the fulness of the time for such a step has come. There is no hurry in His progress. The new thing which God makes, never makes its appearance till the old has come to maturity. But, slow as may be the progress, He is yet surely advancing towards the goal.

Moreover, the life of the individual, even of the meanest among His humble children, is interwoven with the great course of the world's history. One end is appointed to both. The path of each of us is to flow whither the history of all nations is flowing—into His eternal kingdom. The life of each of us is subject to the same law as the history of the race—the law of His love, of the eternal counsels of His love. This, then, is certain, that all that exists or happens, is founded upon the counsel of God's love.



But the counsel of love becomes, with respect to a sinful world, a counsel of *grace*.

For in the way to the end stands the obstacle of human sin. It has placed itself in God's way. It is only by its conquest that that way can reach its end. God's holiness must condemn sin, but His grace chooses to forgive it. He forgives by condemning it. Our sin was condemned on the cross; our sin is forgiven by the cross. This is the triumph of love—to build the kingdom of grace out of the very ruins into which sin had crushed God's world.

Zermalmen konnte er die Welt der Sünden,  
Doch ihm gefiel's sein Reich darauf zu gründen.\*

His counsel of love became His counsel of grace.

That of which the noblest spirits of the old world had some presentiment,—that grace, as a Sophocles expresses it, sits at the side of the Divinity upon the world's throne,—has become to us a certainty; for the cross is the testimony of grace. The whole history of Divine revelation is a history of grace. All the opposition of man was unable to stay its progress or exhaust its patience. Each step in advance was a triumph of grace over human sin. The cross was the triumph perfected. The cross has since been the symbol of victory and of consolation in suffering. And the preaching of the Gospel has been, from the days of the apostles, the preaching of the cross, for it is the preaching of grace. This word of grace it is

\* He might have crushed the world of sin, but it pleased Him to found His kingdom upon it.

which has conquered the world, and which renews the heart.

We have seen that grace is indispensable, that it is certain, because God is compassionate love, and that the cross is the Divine testimony to this fact. Grace is, moreover, *universal*.

For they mistake the heart of God, who, in supposed reverence for His absolute sovereignty, limit His counsel of grace to the election of individuals, and exclude others therefrom. Certain isolated texts of Scripture are appealed to; as, for instance, that well known one, 'Many are called, but few are chosen.' But this text does not speak of the eternal counsel of God, but of the actual result of His offers of grace. No; if even our heart cannot bear the thought that God should have beforehand excluded the majority of mankind from His gracious purpose, still less the heart of God; for His heart is greater than ours. God has not His individual favourites, as Homer's gods had; His heart belongs to all, and Christ died for the whole world. God will have all men to be saved; He willeth not that any should perish; and the voice of Mercy cries to all, 'Come unto me, all who are weary and heavy laden.' The grace of God reaches as far as heaven; and he who is at last excluded therefrom, excludes himself. As Divine pity, manifested on earth in Christ Jesus, uttered over Jerusalem the lamentation, 'How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!' so will the last word of eternal love to

the lost also be: 'And ye would not!' For certainly God will constrain none; neither can He. He cannot but recognise the freedom of man; for He does not treat us as merely natural objects, but as free personal beings. Hence He must also leave us liberty to reject His grace, and to withstand His love. We ought not to be capable of reconciling our hearts to this; but we are so. But though we may harden ourselves against the love of God, and have no love for ourselves, the grace of God still remains all-comprehensive and unlimited.

And yet, when we endeavour to point to this grace, as extended to all, in the actual history of nations and individuals, it must be confessed that the actual condition of mankind seems everywhere at variance with this demand of our heart, this conviction of our faith. But here we must confess the limited nature of our knowledge; for, in but too many instances, we are unable to show that the God of history, as He appears in the lives of individuals and nations, is also indeed the God of grace—of universal grace. One is, from his youth up, surrounded by God with the protection of the most careful moral training, and placed under the influences of religion; another is placed in the midst of temptations and dangers, and allowed to grow up in a moral atmosphere which seems beforehand to consign him to ruin. In the former case, it seems impossible for the man to be lost; in the latter, impossible for him to be saved. Nor do the circumstances of nations less differ than those of individuals. Should we consider it an indifferent matter whether a man were born

in a nation enjoying in full measure all the blessings of Christianity, or belonged by birth to a country which no ray of the Gospel had as yet illumined? Again, what dangers and temptations are some exposed to from their own natures, from which others of more happy dispositions are free! To all which we can answer nothing, but that God is a God that hideth Himself, and that the will of God, as manifested in His treatment whether of nations or individuals, appears to us, not as a will of universal grace, but only of power. Let us not, however, forget that all this comes in contact with but one side of human nature. It is true that it may often seem to us as though man were the least free of all creatures, entirely dependent upon his position in life, which he did not bestow upon himself, and those overpowering impulses of his nature of which he cannot rid himself. And certainly we are instruments in the hand of One who employs us in His service after His own pleasure. But this side of our life and nature, according to which we are, with respect to God, as the clay in the hand of the potter, is not the whole position of man towards God. We are this, but we are more than this; and our relation to God is not summed up by saying that we are only the instruments of His power, and utterly void of will. Behind the world of our external life lies the inner world of our moral resolves; and here we are free. What moral properties we put into our willing and doing,—whether we determine for God or against Him, whether we let Him do His work in our souls or not,—

is, after all, a matter of our own deciding. In our inmost souls we are free. Under whatever external control we may be placed, no force can control the aspirations of our souls. Whether they be raised towards God, or sunk into the depths, in either case the decision rests with our own wills; and it is we who are responsible for it. However much the external circumstances in which we are placed, the temptations to which we are exposed, the desires of our own nature, may work upon our moral nature,—all these influences have a limit which they do not pass, and that is the limit laid upon them by the freedom of the will, which is essential to human nature—to our personality.

But to this God has an inward relation. A mysterious link exists between God and every human soul.<sup>(10)</sup> Every one experiences in his inmost heart the secret influences of God. Even to that soul which no word of salvation has reached, God speaks in secret and mysterious language. This voice of God is heard by the conscience of every man. God is inwardly near to each of us. The Spirit of God testifies to each, and each understands it, when this Spirit of God inwardly warns and secretly reproves him for the sin which he either wills or does. Each man, moreover, feels within him that secret attraction which draws him away, past time and space and the possessions of this perishing world, towards the world of eternity. By none, indeed, is peace of soul found in this way, and by none is the true moral freedom of a sanctified



will attained through this testimony of God in the conscience; far rather does it produce the restlessness of a search and inquiry after God, the painful feeling of moral impotence and weakness, and the desire for freedom from this bondage. Yet it makes a difference whether we suffer this spirit of restlessness and desire to prevail in the soul, or whether we repress it, and so become subject to the vanity of the world. This, too, is an effect of Divine grace,—a universal grace of God, which works in all men. This working of the Spirit of God is the pledge of a better future.

And what a multitude of other moral forces are, from all sides, ever exerting their influence upon man! For what are the social relations under which we are placed,—our home and native land, our vocation and our friendships, and whatever else may be thus designated,—what but so many voices awakening and strengthening our moral sense? To all these must be added those scattered seeds of ancient truth which mankind still possesses, like the last rays of a sun already set, faintly illuminating the darkness. For where is there a people which has not preserved at least some fragments of the ancient heritage of the fathers of our race? Corrupted, indeed, and disfigured, and weakened in their effects, yet still showing, in the midst of their disfigurement, traces of their original truth and beauty, and not wholly without that influence which can never be entirely absent from ever so obscure a memory of the truth.

It is into this world of moral forces—of thought

and of results—that the word of the Gospel enters, and rouses by its call all those dormant desires which, from the inmost depths of the human soul, cry, though often unconsciously, for redemption. As the question of Christ to the blind man in the Gospel, whether he were willing to recover his sight, revived within him all his grief for his blindness, and recalled to his consciousness, in full strength, that desire of his soul which habit had almost extinguished; so is it here. This longing for deliverance does not contribute to it; it is not deliverance itself, but it is its pre-requisite. To produce this pre-requisite is the end of God's dealings, whether in the history of nations or in the guidance of individuals. We must first become poor in ourselves, to be capable of receiving the riches of grace.

Such was the way in which God led mankind before Christ. He did not merely prepare salvation for man, but also man for salvation,—the former was His work in Israel; the latter, in the heathen world. Never were nations so richly endowed with the noblest intellectual gifts, as those which we call the classic nations. In these, God was pleased to exhibit, in all their fulness, the capabilities of human nature; but at the same time its limits. For richly as their life was adorned with the loveliest productions of the natural intellect, they could not find salvation and the true God; the God of redemption ever remained to them 'The Unknown God.' The history of nations is their Divine education. The aim of this education is the production

of receptivity for the grace of God; and the condition of this receptivity is poverty of spirit. 'Blessed are the poor in spirit: for theirs is the kingdom of God.' We call Socrates the greatest man of the Grecian world; and the oracle of Delphi called him the wisest. Wherein, then, did his greatness consist? and what was his wisdom? What but his consciousness and confession of his poverty? This, too, was the end of God's dealing with the ancient world in general, to effect a conviction of poverty, and a hunger after a direct revelation of the grace of God. We have a series of witnesses in the latter ages of the ancient world, all confessing their poverty, and showing that they knew of no other remedy than the grace of God. And the strange dreams also of supposed revelations, by which even the nobler spirits of the latter ages of heathenism were deluded, bear witness to a hunger of soul after a revelation of the grace and truth which can proceed from God alone. <sup>(1)</sup> But 'Blessed are the poor in spirit.'

And this, too, is the end of God's dealings with ourselves. We must become poor in ourselves, that God may fill us with the riches of His grace. When it is said that a rich man shall hardly enter the kingdom of God, this is not less true of those who are rich in intellect and in virtue.

We are so proud of our intellect and of our education; and yet these are of no avail in the chief matter of all. They are capable of refining our temporal life, but they cannot gain for us eternal life, for they pass

away, together with this temporal existence to which they belong. When the time comes for us to lie down and die, if we have nothing else to cling to but our pride of intellect and education, a sadder sight could scarcely be beheld. And pride in our virtues is by no means better. It is indeed hard, infinitely hard, not to earn and deserve our soul's salvation, but to be obliged to owe it to grace. And yet we might and must know that, even in this life, all that is best is obtained and possessed, not by merit and desert, but by free favour. <sup>(12)</sup> But we would rather wear ourselves out in the most toilsome work with our resisting nature, and even in the hardest sacrifices and penances, than be indebted for our eternal salvation to free grace; and this only that our pride may be nourished. Certainly, grace will not be bestowed upon moral idlers; it requires work both to precede and follow it, but the work which leads to humility and not to pride. The entrance into the kingdom of God is closed against pride. It is the object of all God's dealings to bring us to humility. God has, indeed, hard work with us—a long work of untiring patience; but His thought concerning each of us—the thought which He seeks by all means, and in all the ways in which He leads us, to attain—is to make us humble, that so we may be capable of receiving His grace, which is alone our salvation, and which only can lead us to the truth of our destination. It was this grace and truth that appeared in Jesus Christ.

## LECTURE IV.

### THE GOD-MAN.



THE Divine answer to man's sin, is God's grace; the supreme manifestation of this grace is Jesus Christ. Who, then, is Jesus Christ? Such is the question which has agitated the world since the Church made faith in Him her profession.

When Christianity would express, in the highest and most honourable terms, what she knows of Christ, she calls Him *the God-man*. This is the Church's confession; and this will, with your permission, form my subject to-day.

We comprise all that we confess and believe concerning Christ in this one word, when we thus designate Him. But are we not making an impossible combination? for, could we attempt to unite greater opposites than the idea of the God-man involves? Certainly the world could never have conceived this thought. It is an absolutely new one; it did not originate in the mind of man; it was none of his production; it never could have existed had not the existence of the God-man been a fact. This alone



could have emboldened any one to venture upon such a notion. We have the thought only because we have the fact.

But have we the fact? Is Jesus Christ really the God-man? Such is the question now addressed to us. The Christ of history, it is said, does not correspond to the Christ of doctrine. The Church teaches another Christ than what He truly was.<sup>(1)</sup> He was not the God-man; therefore He must not be thus thought of. Such is the assertion now made, and which we proceed to consider.

The doctrine of the God-man combines *two sides* into a unity—the human and the Divine. We will consider both; and first, the manner in which Scripture presents them to our notice.

Nothing is more certain than that Jesus was *man*, in the full sense of the word. It is a complete and perfect human life which the Gospels portray. Not externally only, but in His heart of hearts, did Jesus lead a human life. We are looking into the depths of a complete, a true human soul. He experienced all the emotions by which we are moved. Sorrow and joy, love and anger, zeal and fear, moved His soul as they do ours. He was no celestial appearance hovering about the earth. He was a corporeal man, who lived a real human life on earth among men; who was angry with one, loved others, and called some His friends. The misconception of His countrymen pained Him; the enmity He encountered was a deep grief; the love and fidelity He met with were a

comfort and refreshment to Him: to pour out His burdened heart in prayer to His Father, or, in His hours of sorrow, to know that friendly brother-men were near Him, was a need felt by Him as it is by us. The world of sensations which depress or raise our spirits acted in their full variety on His also. And even the darkest and hardest thing in our life—the conflict with sin—even this did not leave Him untouched. He had to encounter temptations—temptations to abandon His work, to avoid His sufferings. These did not approach His outer life alone; they drew near to the very depths of His soul. It was within that He had to defend Himself against their attacks, and to oppose them, that sin might not, as it sought to do, draw Him within its sphere. This is the point where the paths of His and of our life diverge. For if anything is certain, it is this—that Jesus allowed *sin* no entrance into His inner life. Not for an instant was the pure mirror of His soul obscured by the dark power of sin. The essence of sin is selfishness. Never has the world seen even an approach to so unselfish a life as His. Never did He for an instant think of Himself. Never did He make even the most remote attempt to advance His own interest. It was a temptation brought very near to Him in the solitude of the wilderness, to seek His own enjoyment, to promote His own honour, and to possess Himself of worldly power. It was the image of the carnal Messiah of the age which the tempter held before Him. He allowed this thought, however, no entrance into His heart, but rejected it with

horror. The little faith of His disciples, the insensibility of the multitude, the wickedness of His adversaries, might well have called forth impatience or ill humour; yet, though they did extort a sigh of sorrow, they never provoked a hasty word. That deadly anguish which overwhelmed Him in the solitary hours of His last night, might well have terrified Him from the path of suffering which lay before Him; but He poured out the agony of His soul in prayer, and overcame the temptation by His victorious obedience. He conquered temptations of every form and degree by the ever equal holiness of His will.

We have only to bring before us the portrait sketched in the Gospels of His life and work, to be quite certain that, in His case, a really holy human life was lived. This had ever been the ideal of the human mind. The various religions had dreamed of it. Systems of philosophy, each according to the measure of its moral notions, had invented such an ideal. Plato had spoken of it, in words almost prophetic. The Stoics had bestowed upon it the appellation of 'The Wise One;' but they never found it, nor was the ideal ever realised. (2) In Christ it became reality, and that in a far higher sense than ever entered the mind of man to conceive. For the holiness of Jesus is the holiness of love. The pre-Christian ages had, it may be, imagined a blameless justice, a proud sublimity, or an insensible tranquillity as their ideal. But that the highest attainment should be ministering love, and that true greatness should be found in unselfish humility, was not

known to the world till Jesus taught it by the fact of His life, and exhibited the realisation of this ideal in His own person. (<sup>3</sup>)

And that He did so, I should not have supposed any one capable of denying. The evangelists have not contented themselves with asserting that His was a holy life, but have portrayed it under every aspect; and even the very sharpest eyes are incapable of detecting in this picture a single feature that can cast a shadow upon it. He challenged His adversaries to convict Him of sin, and they were compelled to be silent. He affirmed concerning Himself, and His life proved it, that He maintained a communion with God which knew no limitation—not even that which sin creates in the case of the most pious. He speaks and acts with the authority of a man conscious of no sin to interpose between Him and His Father. He forgives the sins of others. He himself needs no forgiveness. He taught us daily to pray, ‘Forgive us our trespasses.’ He never prayed for forgiveness Himself—not even in Gethsemane, not even on the cross. We all feel a moral necessity, at least on special occasions, in our more serious hours, in heavy visitations, to bow before God, and acknowledge our sin against Him. This may even be said to be the standard of our morality. Never did any man bear such a load of sorrow, never was a man plunged into such depths of anguish, as Jesus; yet to accuse Himself never entered His mind. He only thought of the sin of His nation. He prayed for forgiveness for His countrymen, not

for Himself. If there had been but the shadow of a sin in Him, He could not at such moments have escaped from His consciousness. But this consciousness remained ever the same. He knew Himself to be the Redeemer from sin,—the Judge of the sinful world,—to have no share in its sin. It was just during the very last days of His life, and of His sufferings,—just when He, the accused, was standing before His judges,—that He declared Himself, in the most decided manner, to be the Judge of the world. It was His consciousness of absolute sinlessness which He thus expressed; and if anything is certain concerning the person of Jesus Christ, it is this. Utterly vain are the attempts which have been made to place Him also under the law of sin.<sup>(4)</sup> Such attempts are totally irreconcilable with the facts both of His life and consciousness. If, however, His sinlessness is established, the other tenets of Church doctrine concerning His person are but its necessary consequences.

If Jesus is an absolutely sinless man, then He is a *miracle*; for then He differs not only in degree but in kind from every other human being, and is something absolutely new within the circumference of human nature. For, as we are all aware, we might wander through all parts of the world, at all periods of time, and not find one single sinless man; for sin is—and we all know it—too deeply interwoven with the very roots of the existence and nature of the whole race, to make it possible that we should be, for a moment, doubtful



as to the result. If, then, there ever was one pure human being in the world of sinners, He was a miracle. And then, too, His origin must have been of a miraculous kind. Even if the Gospels did not report what they do of His conception and birth, our reason would demand it; for we all admit that no perfectly holy man was ever produced in the ordinary way.<sup>4</sup> That which is born of the flesh is flesh. If holiness is to be found, a fresh beginning must be made; and this beginning must be the act of the Holy Ghost and of humble faith—a moral event, and not a merely natural one.

This is the case with Christ, as it is with Christianity itself, for He is Christianity. Christianity is not a production of the human mind, but a creative act of God; and such, too, is He. He entered into the community of our race, but He is not the production of our race. He is a branch upon the tree of human nature, but He is the noble scion of this tree,—that is to say, His origin was miraculous; He was conceived and born of woman, but not begotten by man.

It was only thus that He could be what He so generally designated Himself—*The Son of Man*. For what does this name imply? That He is not merely one among many, but that He is *the* Son of Man. As the Messiah, He was the aim of Israel's history, and the fulfilment of Israel's hopes; as the Son of Man, He was the aim of the history of human nature, and the fulfilment of the hopes of our race. It is He

whom the nations were seeking after, of whom they had some dreamy presentiment, whom their hearts craved after, whom the history of our race intended, in whom it was to find its close, with whom it was to make a fresh beginning—the beginning of a new era, of a new race of men. It is this that He means when He calls Himself the Son of Man. He is looking beyond the limits of Israel, and comprising all nations and races, while designating Himself as their common aim. (5)

On this account He is also the *Lord of mankind*. It is thus that He is especially depicted by the first three evangelists. And thus, under all aspects, He is the Lord of the Church of God. It was for Him that the Old Testament saints waited; He is the fulfilment of their hopes and the realisation of the predictions of the prophets. He is the Lord of all men. In Him every soul is to find its rest, and every mourner refreshing peace. And not merely individuals: the whole world is directed to His Word, and its future fate depends upon the position which it assumes with respect to Him. To believe or not to believe in Him, decides the eternal destiny of every one; for the eternal decision is in His hand, and it is His mouth which is to speak the final sentence. In short, He is absolutely Lord of the world, and of each individual soul. He has an absolute relation to the world. (6)

It is thus that the first three evangelists speak of Him.

But this, His relation to the world, depends upon

*His relation to God.* And herein lies the deepest mystery of His nature: 'All things are delivered unto Me of my Father,' says He, in a well known passage of St Matthew's Gospel (xi. 27): 'and no man knoweth the Son, but the Father; and no man knoweth the Father, but the Son, and he to whom the Son will reveal Him.' His relation to the world depends on His relation to God. And what kind of relation is this? He places Himself on a level with God with respect to the world. As God is a hidden mystery to the world, so also is He; but God is no mystery to Him. The Father and the Son—these two are manifest to each other, though hidden from the world. He does not belong to the world, but is a part of the deep mystery of God. It is but a short saying which the evangelist reports, but it lays open an extensive prospect into the hidden depths of His nature. These hidden depths, which the first three evangelists rather hint at than state, form the special theme of St John's Gospel. (1) It is he who discloses to us that secret background—His eternal being—and shows us the roots of His existence in His eternal fellowship with God. It is this which meets us at every turn, when we peruse His life as depicted by this evangelist. But all that St John, or rather all that Jesus in the narrative of St John, tells us of His eternal being, is summed up in the title, *The Son of God*. It is not merely His vocation as the Messiah, which this appellation is used to point out, though this was indeed the sense in which the Jews employed it; but it is the

special pre-eminence of His person, which is thus signified. Others, either specially called of God, or brought by their piety into peculiar nearness to Him, may have been called sons of God—He only is *the* Son of God in a sense that none other is; that is to say, that His origin is in God himself, in the eternal essence of God. Thence did He proceed and come into the world; and therefore He has a community of nature with the Father. For in Him is the fulness of the Divine nature. He is the light; He is grace and truth itself. He belongs not to time, but to eternity; for before Abraham was, He is ever with God, in the glory of God, and in the communion of His love. It is thus that Jesus testifies of Himself. And when Thomas greets the risen Saviour in those words, significantly placed by the evangelist at the end of his gospel, ‘My Lord and my God!’ Jesus accepts this confession as an expression of faith in Him.<sup>(8)</sup>

Since, then, this has been the confession of the apostles, the confession of the Church, our own confession, we all call Him our Lord, and bow the knee at His name.

This is the doctrine of the apostles, as laid down in their epistles; this has ever been the usage of the Apostolic Church. As the Jew was distinguished from the heathen by the fact that he invoked Jehovah in prayer, so are Christians distinguished from both Jews and heathens by their invocation of the name of Jesus Christ. Their prayer to Jesus is the proof of their belief in His divinity. For God alone is prayed

to. (9) And this usage has continued from the days of the apostles, through all ages of the Christian Church. A few years after the death of the Apostle John, Pliny, the Roman pro-consul of Asia Minor, furnished his imperial friend Trajan with information concerning the Christians of that country, and mentioned it expressly, as their peculiar religious custom, that they glorified Christ as God in their hymns. And Eusebius, the ecclesiastical historian of the time of the Emperor Constantine, tells us of the many hymns and songs of the first centuries in which the Divinity of Christ was celebrated. (10) And this has been the faith of the Church in all ages. Her hymns, her prayers, her whole worship, even her art, bear the same testimony as her creed and her teaching. The denial of this faith is not primitive but subsequent.

It is true that the *denial* of this faith has likewise descended throughout the various ages, from those Judaically minded professors of the early days of Christianity, who saw in Christ a mere prophet, down to the rationalists, who believe they have exhausted His significance in affirming Him to be the ideal of virtue, or those moderns who think they show Him respect enough in honouring Him as the religious genius of mankind. But if here, as everywhere, cause and effect must correspond the one to the other, such a cause is not sufficient to explain the effect. The Christ of history must have been different from the Christ of rationalism, if we are to understand the fact of Christianity, and different, too, from the Christ of



modern notions, if He is to be the Atoner and Redeemer. And if He is not this, what is He to us? For what we want is reconciliation with God. But the reconciliation of the world requires the God-man, and not merely the religious genius.

What I have hitherto said, my respected hearers, has been intended to establish the fact as laid down in Scripture and acknowledged by the Church. Let us now see how it approves itself to our reason, by considering the necessity, the possibility, and the reality of the God-man.

But let us not forget, while engaging in this discussion, that in this, as in every other instance, the fact does not depend upon our reason. To understand the fact is a want of our intellect; and the whole history of Church doctrine concerning the person of Jesus Christ is a continuous labour to master this subject. This is an end we shall never perfectly attain; yet we strive, and cannot cease from striving after it. But behind all our reasoning stands the fact itself, and faith therein.

*Wherefore* is the God-man? This is a question which has been agitated ever since the mysteries of the Christian faith have been made subjects of thought. The God-man cannot be a merely incidental fact; it is a want of our intellect to comprehend Him in His intrinsic *necessity*. Here, as in all cases, the chief question is, as to the wherefore.

The ultimate reason for the incarnation of the Son of God is to be found in the sin of man. For sin

requires atonement, and atonement requires the God-man.

When John the Baptist directed his disciples to Jesus, he called Him 'the Lamb of God, which taketh away the sin of the world.' It was from this point of view that they were to understand Jesus, and it is from this point of view that we, too, must understand Him. When we get perplexed concerning Him, by the manifold objections which we hear, let us fall back upon this certainty—He is the Redeemer of the sinful world. As Christians, there is nothing so certain to us as this, to know Him and believe in Him as our Saviour. If we would understand Him, it must be under this aspect. This was the end of His appearing; this, also, was the reason of His incarnation. He came to seek and to save that which was lost. This formed the subject of all apostolic preaching; this has ever been the creed of the whole Church. If the evangelists relate the life of Christ, it is in His death that their narratives culminate. They mean, He became man that He might die for us. When St Paul would comprise in one word the matter of his preaching, that word is, the Cross. 'I determined not to know anything among you, save Jesus Christ, and Him crucified.' When St Peter would pour out his whole heart, he speaks of the Just One who 'suffered for the unjust' (1 Pet. iii. 18). And when St John, in the Revelation, beheld in spirit the heavenly company, their ascription of glory was addressed to the Lamb that 'was slain, and that has redeemed us to God by His blood' (Rev.

v. 9). It is Christ the Redeemer who is proclaimed by each apostle, and preached by the whole Church. Nor are her prayers and hymns ever warmer and heartier than when they praise the crucified Jesus, and tell of His wounds and sufferings. Christian art, too, has ever sought her highest triumphs in the delineation of His countenance beneath the crown of thorns, and of the Saviour upon the cross. Our whole heart is poured out when we call Him our Saviour; and it is the Church's highest glory to exalt Him as the Redeemer. Redemption—this is the great act of God's eternal mercy; this it is on which the fate of the whole world, on which the fate of each one of us depends; this is the great act of grace towards a sinful and opposing world—an act of freest, most unmerited grace. For who will say that He deserved it? However highly we may think of our own merits, we must all be silent here. 'Tis mercy all, immense and free'—mercy to a world of sinners. We should have been lost but for this act of redeeming grace. If we would understand Jesus Christ, it must be under the character of our Redeemer.

It is true that the task undertaken by Christ was not merely to redeem us, but also to lead us on to eternal perfection. In Him we are to attain that end to which we were eternally destined, and in Him is all creation to attain perfection. Into that world of glory and of perfect communion with God, whither He is gone before, we are to follow Him; and the end of all things is that great harmony of the universe which

the sin of man destroyed, and which Christ restores. He is not our Head alone; He has become the Head of all things, in whom the universe is to recover its unity. But the way to this end lies through atonement and redemption. It was for this purpose that Christ became man, that by redeeming He might carry us on unto perfection.<sup>(11)</sup> Long was He expected; from of old had He been predicted, until He came in the fulness of the times. For from the beginning had reconciliation been longed for, and the Atoner hoped for. He was: He that was to come. The heathen had a presentiment of Him. They tell of appearances of the Godhead upon earth, and of exaltations of men to the dignity of the gods. These are, it is true, but fancies and fictions, and the genuine moral germ—the notion of redemption—is wanting in them all. Yet still they are presentiments of the truth, that a bridge must be thrown over the abyss which separates the Holy God from sinful man,—that God must come to us, in order that we may come to Him.<sup>(12)</sup> From of old God revealed Himself in Israel. His eternal grace and truth followed after man, to call him back, and to restore the union which the sin of man had broken. All these revelations were preliminary, and prophetic of a revelation in which He was Himself to appear, and to restore in Himself the bond of communion. ‘When the fulness of the time was come, God sent forth His Son.’ The reason for the incarnation is to be found in sin. One might almost feel tempted to say with the old Easter hymn, ‘*felix culpa*,’ to commend sin, be-

cause it procured us such a gift, but that the misery of sin and the thought of the lost must stifle such a word upon our lips. But so much the more should we commend the grace of God, to which sin did but furnish the occasion for disclosing to us the whole depth of its love. 'For where sin abounded, grace did much more abound,' says the apostle (Rom. v. 20), in Him who appeared as Mediator between us and God.

But if He was to appear as Mediator between both, to restore and to perfect the communion which sin had broken off, it was necessary that He should belong to both. He must stand in perfect fellowship both with God and with us, to represent even in His very person that perfect bond between the two which it was to be the work of His life to create. He must belong to us, that He might represent us, and yet be above us; for we must come to the Father through Him. He must be one with God to redeem us; for the work of atonement and redemption could be the act of God alone; and it is of the fulness of Divine grace that we must receive when we receive of His fulness. If we are to have in Him, as we believe, the Atoner, the Deliverer from sin, Godhead and manhood must be united in Him. Sin requires atonement, and atonement requires the God-man.

But how can these two be united in one? Is the God-man possible? Are not Godhead and manhood opposites which exclude one another? They would be such if they were merely opposed to each other as finity and infinity, if a connection did not also exist



between them, if we were not related to God. But we were made in the image of God; we bear in our nature His image; and we are likewise of Divine extraction. If we think of God, we think of Him after our image; and we do not think incorrectly. And as God has once thought of and willed Himself, so has He ever lovingly willed man, in order to communicate Himself to Him. He willed Himself to us, and we ought to will ourselves to Him and in Him.

There exists both a bond of love and an attraction of love between God and us. It is true that God is the Self-sufficient and Self-blessed, needing none other for His happiness or perfection; but it is His love which so draws Him, that He inclines towards us, and imparts Himself to us. He whom the heaven of heavens cannot contain, has chosen us for the habitation in which His love is to dwell. And in proportion as we departed from Him by sin, did His grace follow and draw near to us, till it sank into our very flesh and blood. That He could do this—in other words, the possibility of the incarnation—lies in the condescending love of God.

And in the destiny of man. For this is, to receive God into ourselves, to bear Him within us, to have Him for the indwelling object of our thoughts and desires, of our whole inner life. Since we have lost this indwelling object through sin, our soul hungers to be again filled with the life of God. It was for this purpose that the fulness of the God-head dwelt bodily in Jesus, even that out of His

fulness we might receive grace for grace. Hence the possibility of the incarnation lies as much in the nature of man as in the nature of God.

But how are we to conceive of *the reality* of the God-man? And shall we ever attain to a conception thereof? It is a necessity to faith to strive after knowledge; but let us not forget that it is not our knowledge which believes, but our faith which knows. Who has ever really known God? Do we wait to believe in Him until we comprehend Him? Are we not, without this, directly conscious of His existence? Our convictions do not arise solely from the reasonings of our minds; and this is the case in this matter also. No one has ever fully understood the nature of God; no one has ever fully known the nature of man. What then? If, when we think of God and man, much as we may reflect, there still remain enigmas, shall we be surprised if, when we think of the God-man, all enigmas are not solved? He would not be as He is—the most wondrous phenomenon on earth—if we were to find no mystery in Him.

When we speak of the God-man, we combine the greatest possible opposites—Godhead and manhood united in one. It is an immense thought; it is an unparalleled word. Is it a possible thought? When we lay due emphasis upon the Divinity of Christ, do we not slur over His true humanity? or, when we maintain His true humanity, are we not in danger of losing sight of His Divinity? The thoughts of men have erred on both sides, ever since they have sought

to master the notion of the God-man. Some have esteemed Him a mere man, filled in a peculiar degree with the spirit of revelation; to others He has been a being from a higher world, passing through this world only as an apparition, without really belonging to our race. The Church has maintained the idea of the God-man in opposition to both these errors; but for a long time they were still working in her own bosom, and even breaking forth under various forms. The Church's consideration of the mystery of the person of Jesus Christ, during the course of centuries, is an ever renewed labour, seeking to conquer these errors, and striving to conceive in thought, and fully to express in words, that truth which Christendom has from the beginning received by faith.<sup>(13)</sup> And who would ever venture to say that she has yet attained her aim? We are still only on the road to the perfect knowledge of the Son of God (Eph. iv. 13).

We will now venture to compare the course of Christian doctrine and theology with the history of Christian art.

You are all acquainted with those *pictures of Christ*—of the earlier, or so-called Byzantine type—which represent the form of Jesus, with an expression of Divine elevation, upon a golden background of celestial glory, but severed from human fellowship and void of earthly reality. We should all say that we have in them a symbolical expression of His hidden glory, but no representation of His historic reality. But still less would those other pictures content us which bring

Jesus before us with human surroundings, after the fashion of a Dutch Genre-picture, but deprived of all Divine dignity and elevation. While the former pictures endeavour to depict the truth at the expense of reality, these endeavour to restore reality at the expense of the truth. We should designate it as the highest aim of art to bring before us the Divine truth in the human reality—an aim scarcely, indeed, possible of attainment, yet still one worthy of the utmost effort. And the case is similar here. It may, perhaps, be said that the manner in which the ancients speak of the person of Jesus Christ somewhat corresponds with the pictures of the Byzantine type. They are penetrated with the feeling of reverence, and we recognise, in their teaching, Him before whom every knee must bow; yet we sometimes miss the full reality of the incarnate Saviour. But when the moderns seek to repair, as they think, this error, by sinking the Divinity in the man Christ Jesus, and make amends for this by adorning Him with borrowed colours, which they bestow upon Him according to their own invention, our faith revolts from a form so strange to us. (<sup>14</sup>) The task set before our reason is, while seeing in Jesus the full, true, and perfect man, to behold in His manhood the fulness of the Godhead—everything human, yet at the same time Divine.

It was thus that St John viewed Him, when he uttered that great saying, ‘The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of

grace and truth' (John i. 14), and when he described this Word made flesh as the perfect revelation of the Father, as the light and life of the world, and His human nature as the vehicle of eternal life. Not only did His eternal Godhead veil itself in human form, but it passed from the condition of heavenly being into the historical reality of earthly existence,—out of the life of Divine glory, into the life of our earthly human nature. This was the thought in the mind of St John, when he began his gospel with those three famous propositions, which announce, with mighty strokes, the mystery of which he is about to write: 'In the beginning was the Word, and the Word was with God, and the Word was God.' For what these three sentences say is this: He who appeared in time was primæval; He who appeared among us was with God; He who appeared in the flesh was by nature God. He exchanged the one existence for the other; He renounced His glory to enter into our poverty; He left eternity to enter into history. <sup>(15)</sup>

And what He did when He entered the world was the constant act of His life. His was no single renunciation of the glory He had with the Father, but a renunciation again and again confirmed: there in the wilderness, when that future supremacy which He was one day to exercise over the world was held up before Him, and He was tempted to seize it by an act of self-will; and then, when the populace, in a fit of enthusiasm, after the miraculous multiplication of the loaves and fishes, wanted to lead Him in triumph to



Jerusalem, to seat Him on the throne of David, and to make Him a king, according to their own view of His office; and, hardest of all, in that darkest of all nights, when, at the commencement of His passion, the tempter sought to attain by the horrors of fear what he had failed to attain by the seductions of hope. It was the continual act of His will, instead of that equal glory with the Father which was specially His own, again and again to choose and consent to the servile condition of that earthly life into which He had entered.

But the light of a hidden glory shone through that form of a servant, and that not only in His miracles. All efforts to withdraw the miracles from His life are vain. <sup>(18)</sup> But they are not the chief matter; they are but the phenomenal effect of His office as Redeemer, and it is the Redeemer, the Saviour, that we seek in Him. It is not the majesty of the Divine omnipotence, omnipresence, and omniscience that gains Him all hearts, that conquers our hearts. It is not these that we seek in Him; for these could not help us. His power does but subserve His office, and goes no farther than this does. This is the mystery of the Incarnate: the eternal life which overcomes our spiritual death, the holy light which chases the night of our sin, the love which seeks and saves us, the lost. Herein consists the manifestation of His glory, and this is the manifestation of God; for we do not truly comprehend God when we view Him only as Infinite Power. This is but the hem of His garment. He himself is that holy living love which fills our souls, appeases our

hunger, and is our essential portion. This is the fullness of the Godhead which dwelt in Him.

Yet truly in the earthen vessel of mortal flesh. There was a contradiction between His inner nature and His external historical reality. It is not merely the external life of Jesus, from His birth in the stable at Bethlehem to His death upon the cross and His burial in Joseph's tomb, that is pervaded by these opposites. This contradiction between His nature and reality is stamped upon His whole earthly existence. For that which He was essentially in His proper nature, even the eternal Son of God, of one substance with the Father, He did not appear to be; and what He appeared was not the corresponding reality of what He essentially was. But may we not say that this is also, in a certain sense, the case with ourselves? Even in us there is a contradiction between our destiny, which constitutes our nature, and our actual condition, which is subject to the law of perishableness. We are not yet in reality what we are in truth; but we are waiting for a time when we shall be so. Then will the contradiction of our existence be solved. This anomaly was found in the highest sense in the case of Christ; for in Him eternal life itself was sunk in time, the eternal Son of God in the weakness of flesh. The greatest possible contradiction between nature and reality existed in His person. And that which existed in His person was carried out in the history of His life. Here the contrast becomes still sharper, and is sharpest of all in His death, when eternal life sank in death, in

order thus to become our life. This seemed to be the flattest denial, the very annihilation of His office as Saviour. Hence His disciples never could understand that He was to die. And certainly this was the very utmost that could happen. But this very utmost was also the crisis. The great knot which sin had tied was drawn as tightly as possible at His death; but it was just then that grace undid it. His death was followed by His resurrection and His glory. Then were the oppositions of His life solved; then was the contradiction which He bore within Him annihilated; for the risen Saviour was in reality that which He was by nature. Then was He proved to be that which He is: the Son of God no longer in weakness, but in power. Now did the history of His person attain its end, that it might henceforth become our history. For, what He lived and suffered, He lived and suffered for us. In His history, His work, the work of atonement, was consummated. This was His life's enterprise, His vocation. It is of this, His work of atonement, that I intend to speak in our next lecture.

## LECTURE V.

### THE WORK OF JESUS CHRIST.



THE last time I addressed you, it was the person of Christ that formed the subject of discussion. My present lecture will treat of *His work*.

When we would describe the work of Jesus Christ, we are accustomed to speak of His *three offices*,—His prophetic, His priestly, and His royal offices. (¹) We call Him the prophet, priest, and king, both in accordance with man's general calling of God, and with the type of Israel.

For our calling is a threefold one. As prophets, to recognise and to testify to the thoughts and works of God; as priests, to consecrate our lives to Him; and as kings, to govern the world. And the type furnished by Israel in its mediators between God and man—its prophets, its priests, and its kings—is also threefold. But sin obliterated our calling, and the history of Israel remained only a prediction.

Our destiny found its higher realisation, and the history of Israel its final fulfilment, in Jesus Christ. He became *the prophet, the high priest, the king*.

It is by these three titles that we describe His work; and it is on the first two that I propose to address you to-day.

For thirty years He lived in retirement, and concealed in His own heart the secret of His person, until the appointed time came. The period before this was the time of His development; the period succeeding it, the time of His work.<sup>(2)</sup> They were but a few years which were allotted Him to work in. But the importance of a work is not to be measured by the number of years it occupies. Eternity may be the revelation of one single moment. The three years of Christ's ministry lifted the world off its hinges.

When we endeavour to bring before our minds, with some degree of clearness, *the inner development* of Jesus before His baptism, we are obliged to admit that the first step therein was His consciousness of sonship, His consciousness that He was indeed the Son of God. Out of this grew next His consciousness of being the destined Saviour. For He must needs have been certain of His eternal fellowship with the Father, before He could be certain of His vocation. This consciousness arose within Him in the secret intercourse of His soul in prayer with His Father. It was then, if we may so speak, that He understood Himself as the eternal Son of the Father. His vocation, however, He chiefly met with in the Scriptures of the Old Testament. It was there that He read the will of His Father concerning Himself. *His baptism* expressed His determination to take upon Himself the



burden of this calling. And it was with His baptism that His office began.

Not unannounced was He to enter upon it, nor was the nation to be left unprepared. It devolved upon the Baptist both to introduce Him to the people and to prepare the people to receive Him. The symbol of preparation was the baptism of John. This baptism even Jesus partook of, thus submitting to the will of God, as it concerned and was expressed to the then existing generation of Israel. But it had as widely differing a significance in His case, and in that of others, as His person and office differed from those of all other men. What was to others a preparation for an entrance into the kingdom of grace, was to Him a preparation for the manifesting of this kingdom. For His baptism by John denotes not merely a stage in the progress of His Messianic consciousness, but an actual operation of God upon Him, and was not merely a declaration of His willingness to commence His mission, and to undergo those sorrows which He well knew to be inseparable therefrom, but it was, at the same time, an endowment for this office by the Spirit of God. He was not, however, to enter upon His work until He had been proved by *the temptation*,—which brought before His mind that caricature of His office existing in the carnal Messianic notions of the Jewish people. (\*) Jesus, by repelling the seduction of attaining His end, not in the way of suffering, but in that of enjoyment and honour, decided His future.

This was His entrance upon His office. His *prophetic office* is delineated by the evangelists in their various pictures of His life. It was His words which were the power of His work. Of all powers on earth, the powers of mind are the greatest. Their effect is often apparently eclipsed by the power of physical agencies; but the results of external force, brilliant as they may often appear, fall, sooner or later, under the inexorable law of mutability, and often scarcely a trace remains of what caused perhaps astonishment and admiration to half a world; while a *breath of eternity* dwells in the silent works of the mind. The kingdoms of the world crumble to pieces; but an eternal kingdom is built up by the world of mind. To this the victory is promised. The true kingdom of mind is the kingdom of God, and its soul is religion. Christ came to found an eternal kingdom of religion by the power of His word.

And what kind of religion did He preach? He did not merely proclaim a religion of free-thinkers, somewhat like that held in France; nor transfigure Judaism into Greek humanism, as is represented by the German schools of philosophy; nor did He merely intend, as certain theologians understand Him, to set before us the ideal of human nature; but He preached *the grace* of God. All the before-mentioned explanations omit one matter, and that the chief—they leave sin out of the question. But the sin of man needs grace. It is this which we want. If Jesus is to be *the prophet* for mankind, He must have preached grace. And who

that knows His words, as the evangelists have reported them, does not know that He is the preacher of Divine grace? This is the atmosphere which pervades His every word—the secret of His power over the minds of men. He speaks indeed of the kingdom of God, but it is the kingdom of grace. There is nothing more touching than such calls of tender persuasion as: ‘Come unto Me, all that are weary and heavy laden, and I will give you rest.’ And that which so moves us in them, is that tone of grace proceeding from the heart of God, and reaching into our hearts. His crowning parable, if it is lawful so to speak, is surely that famous parable of the prodigal son; and the whole parable is nothing else than the powerful preaching of grace. Nothing more marvellous can be read than the beatitudes with which the Sermon on the Mount commences; but it is the voice of grace which speaks to us in these wonderful words. The preaching of Jesus is the preaching of grace.

But it is also the spirit of *holiness*, of the strictest, the most inexorable holiness, which addresses us in these words of seeking and saving grace. For such is the nature of God. God is love, but holy love. — If Jesus is the revelation of God, He must be as truly a revelation of the Divine holiness as of eternal love—of both in one. By no consideration can He be induced to abate aught of the strictness of His demands, neither by respect of persons nor regard to consequences (*e.g.*, Luke xiv. 26, 33). Let the hearers be whom they may, the circumstances be what they will, His word is the

same to all. Were it even His mother and His brethren, He recognises nothing but obedience to His word (Mark iii. 23), and reproves even the foremost of the apostles in the same terms as He reproves His enemies (Matt. xvi. 23). Not even when many of His followers secede from Him, as at the critical period, a year before His death, did He relax one word of the seeming harshness of His speech. Even though the cause He is advocating should seem to be ruined thereby, even should it cost Him His life, He abates not one jot of His unrelenting demands, and makes not the slightest concession to the sluggishness of will and carnality of mind which characterised the nation. We might sometimes be tempted to call His pure words inconsiderate, if we did not feel, through the apparent harshness of their form, the deep sorrow of His soul, when He knew that His words would have a repelling effect, and could yet abate nothing from them. This wondrous combination of love and severity, which is at once so touching and surprising, is the effect of that spirit of holiness which breathes in His every word, and pervades His every action.

It was this holiness which brought about *the catastrophe of His life*. This world would not have been the world of sin which it is, if the phenomenon of His life and teaching had not stirred the minds of men to their very depths, and aroused all that hatred of truth which slumbers in the human breast. (\*) It is a delusion to think that truth will meet with approval for its own sake, that it will ever gain the masses in

this sinful world. There does, indeed, exist in the soul of man a sense for truth, but there co-exists also an opposition to truth, and the latter is the stronger of the two. It is true that Christ did meet with love,—even with love faithful unto death,—but He met with still more hatred. From His first days till His last, both the love and the hatred increased together. But the hatred was the mightier; and, at least outwardly, it triumphed. I know not what could be more humiliating to our race than this fact, that such a love as was manifested in Jesus could produce and call forth such a hatred as fell to His lot, and that such heavenly purity should become the mark against which all the passions of men should combine. If anything could make us despair of human nature, it would be this fact. To despair, indeed, it should not lead us, but to humility of mind, and to serious reflection upon what must be required to win to God a nature capable of such deeds. And let it not be said that this was done only by the Jews. With Jewish fanaticism was combined heathen want of principle. And who can assert that his own nation would better have stood the test? What was done to Jesus was but the culminating point of what has been the experience of all ages. The witnesses for truth have ever been its martyrs. It was His testimony to truth which cost Jesus His life; and the Prophet of truth was a martyr to His office.

But His death was more than a martyrdom: it was *a sacrifice* for the sin of our race.



It was not enough merely to proclaim grace: He had also to obtain it. The way to the grace of God is a way of sacrifice. Between us and God stands our sin; and sin can only be removed, and the way of access to God opened, by an atoning sacrifice.

All religions have sacrifices. <sup>(5)</sup> By them is expressed the universal need of reconciliation, and the acknowledgment that the way to reconciliation is propitiation, and the means of propitiation, sacrifice. This is the fundamental principle of all religions, and the central point of all worship. Whatever we may think of the fact, we are compelled to admit it, and its universality invites reflection. However much of error may have been mingled with it, some ideas of truth must have been the foundation of this religious custom. Thus much is certain, that in all ages the religious craving of mankind has regarded reconciliation with God as the chief element of religion. If Christianity, then, is to be the absolute religion, it must be the religion of reconciliation. Christianity must furnish that which all others have sought for. The pre-Christian religions were prophetic of Christianity; their sacrifices a prophecy of the sacrifice of Jesus Christ. We cannot understand sacrifice till we survey it from the height of Golgotha. And what sacrifice, studied and understood from this point of view, says to us, is, that a guiltless life must make expiation for the life forfeited by sin. Now, we know that this was truly effected by Christ. He compensated for the debt we had incurred; He became the sacrifice for our sins. This

is the central point of the whole system of Christian doctrine.

But was this sacrifice *necessary*? Its necessity lies in God himself; for God is both holiness and love. As the Holy One, He hates sin, and is angry with the sinner; as Love, He desires his salvation. As the Holy One, He desires to know nothing of the sinner; as Love, He desires to know him happy. As the Holy One, He is his judge; as Love, He would be his deliverer. As man really is, He is angry with him; as He eternally willed him to be in Christ, He loves him. The two are opposed to each other in God, and each demands its right. It is true that love finally triumphs over wrath, for love is eternal in God; but it triumphs only in the way of holiness, that is, in the way of atoning sacrifice.

It has often been asked, Cannot God forgive without anything farther? (°) Why does He need propitiation? We answer: Can God deny Himself? Can He cease to be the enemy of sin and its judge? And even if He could cease to be such, our conscience would not cease to demand it. A law of righteousness exists in our conscience, without which our conscience would cease to be a conscience. It is this which requires a propitiation. We must distrust our moral consciousness if sin could be unconditionally forgiven. It would be false love in a father towards his son to ignore his transgressions as though they had never existed. We should perplex and disturb the moral consciousness of our children if we were at once, and

without anything farther, to forgive; the transgression must first be expiated.

But how is this to be effected? Not by future amendment. For to be good and to act rightly being at all times no more than we are bound to perform, no previously committed transgression can be obliterated thereby; and before the guilty child can render the obedience of joyful love, he must be certain of forgiveness. Not till then is the weight removed from his mind, and the condemnation of his conscience, which bound it there, silenced. But before he can receive forgiveness, he must have passed through sorrow for sin in its consequences. The way of forgiveness is a painful one. I must learn what my sin really is. I must feel, and painfully feel, it in its consequences; not till then can grace reply to my prayer for forgiveness by pardon. God cannot unconditionally pardon, cannot unconditionally do away with sin, lest it still farther separate us from Him. Sin must accomplish its results; we must painfully experience them. It is in the deserved punishment of sin that we painfully experience its consequences. Only in this way of suffering can sin be expiated. (')

But the sinner himself cannot furnish a true atonement; for he continues a sinner in God's sight. He must first cease to be a sinner, if he is really to make restitution for sin. Only a guiltless one, appearing as a substitute for the guilty, is capable of offering a true atonement. Christ became an atoning sacrifice for us, for He became at the same time our *substitute*.

And this, too, is a universal notion of man's moral consciousness, that the guiltless must appear for the guilty. Even in the heathen world we meet with presentiments of this great truth. The greatest tragedians of Greece, when they have drawn the knot of the moral conflict as tight as possible, loosen it—Æschylus, in the legend of Prometheus, Sophocles in that of Œdipus—by the notion of substitution. (\*) What was in them a faint twilight of presentiment, became truth and reality in Christ. He became the substitutionary sacrifice for our sin.

But can there be a substitution where, as in this case, moral guilt and its punishment are concerned? Can one appear and make satisfaction for another? Is substitution *possible*?

The idea, or rather the fact, of substitution pervades every grade of human life. The husband is the head of the house. He thinks, he provides, he works, or at least he ought to work, for the whole family; he appropriates its weal and woe, the conditions and wants of the whole, and of each individual; and that not externally only, but so that they form a part, or at least ought to do so, of his own life. And again: as the whole family is comprised in him, so also does all that he experiences extend to all the other members. All share in his position, his honour or dishonour. That which touches him touches all; all suffer for any evil he may commit, and his moral nobleness ennobles all. What is true of the husband is not less true, in her measure, of the wife and mother. That which

makes the mother truly such is, that she bears in her own heart the weal and woe, the joy and sorrow of the members of the family, as if they were her own personal experience. This inward appropriation, this soul-felt sympathy, this most real heart-bearing it is which makes her the soul of the family, in whom the manifold emotions of the family life find their place of union and repose, and from whom a refreshing atmosphere of peace is breathed forth upon all. And what is true of the family is equally true of every community. Every community requires a bond in which it may find its unity; a head to represent it, to appear as its substitute. And this substitution, when it is of the right kind, is not merely a natural, but a moral relation. In so far as any one heartily appropriates the interest of a community, and makes it a part of his inner life, does he become its representative. It is he who incorporates the idea of the society, discharges its office, bears it in his heart; he lives the life of the whole, and the whole lives through him. This law extends even to the individual. None serves another, none truly helps another, who does not mentally put himself in his place, and take his wants into the very life of his own heart. We may say that love is of a substitutionary nature, for it ever makes the interest of another its own. There is a substitutionary acting, and there is a substitutionary suffering in all love for others, in which love, both outwardly and inwardly, does, in a certain sense, take upon itself that which falls upon another, and thus appears for him. (°)



It was a saying of Aristotle, that all noble-minded men are inclined to sadness.<sup>(10)</sup> It is not merely the feeling that their own lot is a hard one which oppresses them; it is something more—it is their inward sympathy and consciousness of participation in the sufferings of the human race to which they minister. Selfishness alone can dissolve the inward bond of union with others, and say: ‘What is that to me?’ Love inwardly unites to another, and makes his joys and sorrows its own. And the more Divine the love is, the more so. The more noble the man is—the more the spirit of love, which is from God, dwells in him—the more does he take the sorrow of the whole race into his own soul, bear it in his own heart, and thus undergo it in his own experience. We may say that there never was a truly great man in whom this trait of substitution was not found. For true greatness consists in love, and love makes that which is another’s its own. When the prophets of God, in the Old Testament, bewail and reprove the sins of their nation; when we perceive by their words how their souls are pierced with grief for their nation, it is because they know and feel themselves to be one with it, and because, instead of looking upon its sins and sorrows as something foreign to them, they appropriate them to themselves. It is everywhere love which forms this bond of fellowship, which places even the guiltless in the rank of the guilty, because he belongs to them, because he chooses to belong to them.

Now, in Jesus perfect, absolute love appeared, and

that for all. He belonged not merely to His nation; He belonged to mankind. He entered into intimate union with the whole race. It is comprised in Him, for it finds in Him its aim, its head, its representative. He is the Son of Man. Thus does He also gather into His large and loving heart all the sorrows of humanity, and all its suffering—the suffering both of sin and guilt. From the beginning, so soon as His consciousness developed, He knew that in Himself the threads of human history met; that He was to conclude the old and begin the new era; that He was the Son of Man. And what He knew Himself to be, He also chose to be—chose it from the very bottom of His heart. He identified Himself with mankind. He could say, I am mankind. In Him it was that their history was to be completed.

All progress, however, is effected by suffering; every step forwards requires sacrifice. For that which is new cannot appear until the debt of the old is paid. Because our path is one of sin and debt, it is also one of suffering; for as every act entails its own results, so also do human sin and guilt involve their proper consequences. These consequences must ensue. Not till then can the old be surmounted and the new begin. This is a demand of Divine justice, and a postulate even of our own conscience. If the threads of our history are all united in Christ, if our race is comprised in Him, if He is the turning point of our history, the path of its progress, then all the consequences of our sin and guilt must have met in Him, and been

accomplished upon Him, both externally and internally. He must have taken upon Himself the whole burden of our guilt and its consequences; have borne them, suffered for them, and experienced the feeling of them in His inmost soul. In this way alone could He effect our deliverance. For this is the way of moral necessity. We must be justly and righteously, not arbitrarily saved; for arbitrariness is not moral. Truly it is love that saved us; but it is the love of the Holy One, who bears in His very nature the law of moral necessity. And this moral necessity requires atonement in the way of suffering—the bearing and atoning for the consequences of sin. For this reason, therefore, did Christ become the vicarious sacrifice for our sins, that He might thus become the Reconciler and Redeemer: ‘God made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him’ (2 Cor. v. 21); *i.e.*, God imputed to Him, and visited upon Him, our sin, which was not His own, that He might then impute to us His righteousness, which is not our own. He bore the consequences of our sin.

The consequence of sin is the *wrath of God*; for God would not have been holy love if He were not angry with sin. God loves only what is like Himself; He loves in us only His own image; He loves us as He willed us to be. It would not be loving us as He willed us to be, if He were indifferent to the marring of His own image in us. Sin is this marring of His image; sin is opposition to God, a

denial of God. God would not be what He is if He did not deny the sin which denies Him. This is the wrath of God. It is not a passionate, a hasty wrath, after the manner of men, but the opposition of His holiness to the sin which opposes it. His wrath is the obverse of His love. No man truly loves holiness, and advances in the way of holiness, unless he hates and opposes sin,—at least the sin that is in him,—and is angry with himself, the sinner. But God is the absolutely Holy One, and this He could not be if He had that false tenderness which is incapable of anger. This His anger is that result of sin which finds an echo in our own consciousness; and it was to this result of human sin that Jesus submitted.

It was this that He bore from the time of His incarnation, throughout the whole course of His life on earth, till the overwhelming fact of His death.

His very entrance upon this life of pain and sorrow was itself a consequence of our sin; and so, moreover, was His work. For it was, indeed, a work of suffering which He undertook, from the temptation which He had to repel at its commencement, throughout all the misconception and enmity He endured, and which extorted from His soul the sigh of complaint, up to His last hours, in which sorrows upon sorrows were heaped upon His head. In all this He was bearing our burden, the consequences of our sins.

But it was in *His last hours* that all which had been during His whole life in preparation was accumulated. And how am I to speak of these? No words can give

even a remote idea of the momentousness of this subject. Allow me very briefly to direct your attention to the signification of this fact.

It was night when Jesus left the city to go to Gethsemane, where His last suffering and the conflict of His soul began. He had but just before called Himself the vine, as bearing and supporting by His strength those disciples who cleave to Him in love and faith, as the branches do to the vine; and now it is He who seeks comfort and assistance, at least the comfort of their society, from them, and finds Himself deserted by them. It was the first, it was the only time in His life that He sought alleviation at the hands of man. At other times it was He who called men to Himself with the promise: I will refresh you. ‘And out of His fulness,’ says the apostle, ‘have all we received grace upon grace.’\* He now seeks refreshment from men, but they all forsake Him. He is alone, heart alone too, without one to help Him, without one to understand or even faintly to conceive what He has to go through. <sup>(1)</sup> This sorrow of being forsaken and alone in the wide, wide world,—this sorrow, too, was added to the inward anguish of His soul. We all know that Jesus was not wont to use mere empty words. We may have the habit of making choice, for the expression of our feelings, of terms which far exceed the measure of our actual sensations. We know this, and are accustomed to make allowance for it in what we hear said. It ought not so to be; but so

\* John i. 16.—*Luther’s version.*



it is. With Jesus, as we all know, it was not thus; He was truth itself, even in His slightest expressions. When He, then, complains to His disciples: 'My soul is exceeding sorrowful, even unto death;' when He says, in these words, that His heart is ready to break with sorrow and anguish, what a flood of woe and agony must have been rushing over Him!

And what was it which made Him thus inwardly quail? It was the path He had to tread, the death which stood before Him. Yet how strange is this! Many have met death fearlessly, and why should not He? <sup>(12)</sup> I speak not of those who have deadened their feelings and hardened their hearts against the truth of the fact. There is an indifference to death into which men can delude themselves. But he who desires to be true cannot but own that death is the king of terrors; and he who does not own it, has either his feelings benumbed, or is untrue to himself. Of such I am not speaking. But how many martyrs have met their death joyfully, and praised God for it! while Jesus offered strong crying and tears to Him that was able to save Him from death, as the epistle to the Hebrews informs us (Heb. v. 7). But Jesus was more than a martyr. Terrible as death may be to us, it is yet, as we are now constituted, a natural event. We bear it within us from the very first, and we deserve it. With Jesus it was the absolute contradiction to what He was, for He was life itself, the Prince of life; and it is the greatest of all conceivable contradictions, that the life itself should be delivered to death: it was,

indeed, that by passing through death He might open the path of life, but still by passing through death. He was in absolute communion with the Father; and it is the greatest of all conceivable contradictions that He, the Holy One, who was in eternal and indissoluble communion with the Father, should deliver Himself to the dark powers of death, and the prince of death, a power at enmity with God. It was, indeed, that by this very means He might restore us to communion with God, but yet it was by this means of separation from God. It was a tearing asunder of the inmost nature of Jesus Christ. It was this which made His very heart to tremble.

But it was more than death. He saw in spirit, and felt beforehand, how the sin and wickedness of the whole world were combined in what was done to Him. The whole dark depths of our sinful heart, the whole abyss of our soul's dark passions, were here brought to light. The old contest between good and evil, which had been going on throughout the whole course of history, here gathered together in its full force and sharpest rigour. If we would know what is in man, we must learn it here. It is here that we may see what we are capable of, for it is vain to try and except ourselves. Jesus Christ is indeed to us not an object of hatred, but of love. But He is so because He has borne the hatred of our race. That we now occupy so different a relation towards Him, is a fact which has been since brought about, and brought about by Himself. What we see in the history of Christ's passion

is a picture of our heart, such as it is when left to itself. Israel and the heathen world joined hands in the deed—the high priest and the Roman governor, the nation of religion and the nation of universal dominion: we might say, Church and State were banded together by common hatred against the Holy One of God. It was this which so moved Christ, that in the fate which He underwent He had to encounter the whole extent and power of sin; that mankind, whom He loved as never man loved, should be capable of answering such love with such hatred; that evil should have such power over the human mind. Nor was it only this; for underlying all this was the will of His Father. It was this which was exposing Him to this ungodly violence; which was, in all this, laying upon Him and causing Him to bear the doom of sin; which was punishing our sins by His sufferings, in order thus to expiate them; which was letting Him suffer, not merely through the sin, but for the sin of man. It was this which made His anguish so sore, that His heart was nigh to breaking; and for this He had but one remedy, the knowledge which He gained by prayer of the necessity of this suffering. Not merely the knowledge of external inevitableness. Such knowledge may produce resignation, but not acquiescence; it may lead to surrender, the surrender of the conquered, but cannot conduce to victory. It was rather the knowledge of its inward necessity, the necessity involved in Divine love, which alone could help Him through the heavy trials of the succeeding

hours. This knowledge, and the acquiescence it produced, made Him victorious,—the knowledge that the cup could only pass away from us by His drinking it, that sin could only be atoned for by His paying its penalties, paying through Himself experiencing what it really was, and that these very consequences of sin were to become the causes of restoration.<sup>(13)</sup>

He went to meet the traitor, and gave Himself into the hands of those who were sent to arrest Him. He uttered before the Sanhedrim that confession which condemned Him, the confession that He was the Son of God, and chose rather to be silent before His secular judge than to say anything which might increase Pilate's fear, and save His own life. Thus did He make what He underwent His own act and deed, and when 'He might have had joy,'\* chose *the cross* (Heb. xii. 2).

The ingenuity of man has ever exhausted itself in the invention of torture. Crucifixion is one memorial of this sad ingenuity. It was introduced into Rome from Carthage, and into Palestine from Rome. It was a combination of the most painful tortures. Only slaves and malefactors of the lowest class were thus punished. On this occasion, it was inflicted upon Him who was the Holy One of God, the revelation of Divine love. Israel demanded this punishment, and the heathen power was the instrument which executed it.<sup>(14)</sup>

For six hours did the Lord hang upon the cross and

\* 'Da er wohl hätte mögen Freude haben,—erduktete er das Kreuz,' etc. (Heb. xii. 2).—*Luther's translation.* 'When He might have had joy, He endured the cross,' etc.

endure its sufferings. Heaven, as the narrative relates, covered the sad scene with a dark veil. Never shall we succeed in raising the veil which conceals the mysterious sufferings of Christ's soul during these hours. But it is overpowering to behold that even then He was love—interceding, pardoning, considerate love. He prayed for His enemies; He proclaimed pardon and a share in the kingdom of God to the thief on the cross; He committed His mother to the disciple whom He loved. He was, to the very last, the revelation of love. He manifested love even when He experienced none from either man or God. For, as far as His own sensation was concerned, even God had deserted Him. It was indeed an indissoluble tie which united Him to the Father; and even now, when all the waves and billows of God's wrath were going over His head, He was still the Son of His love. But what His heart felt was not love, but desertion. The hardest times in the lives of believers are those when God seems, to their inward perception, to have withdrawn Himself; when they cannot but think themselves forsaken, and say: 'I sought Him whom my soul loveth; I sought Him and found Him not.' And yet what takes place in our case is but a faint echo of the reality which He experienced in its highest degree. We cannot pass through the same experience; we are incapable even of explaining it intelligibly; but we can form a notion of how He felt, from that cry of His anguished heart: 'My God, my God, why hast Thou forsaken me?'



‘Surely,’ says the prophet, when, more than seven hundred years before the event, he describes His sufferings as though he were himself standing at the foot of the cross,—‘surely He hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed’ (Isa. lii.).

God is the greatest when His condescension is greatest. Divine love could not descend to greater depths than thus to plunge into this extreme consequence of our sin; to receive this suffering into its own inward and essentially Divine life; than that God should thus appropriate what was ours, in order that we might be possessed of what was His. This act of love has ever since been the joy of Christians, and the cross their confession.

To the ancient world, the cross was the symbol of shame; to us, it is our joy, our comfort, and our boast.

There is nothing which could possibly be more opposed to all our natural ideas than the cross. We can understand a God of majesty; we can comprehend a manifestation of God in the great interests of humanity; but nothing could be more directly opposed to our every notion, than that the death on the cross should be His supreme manifestation. ‘To the Jews a stumbling-block, to the Greeks foolishness,’ says the apostle (1 Cor. i. 23). And so it is still. And yet it was just the preaching of the cross that conquered the world. In proportion as concessions are made to the

repugnance of the natural reason to the cross, is Christianity weakened, and its efficacy lessened. It is only the Christianity of the cross which is the victory over the world. And it has conquered. A few years since, a drawing representing the Crucified was found upon the walls of the ancient palace of the Cæsars in Rome. The rude sketch speaks to us from the midst of the times of the struggle between Christianity and heathenism, and is a memorial of the manner in which the minds of men were then stirred. Some heathen servant of the emperor is taunting his Christian fellow-servant with this contemptuous sign. The relic belongs to about the year 200, and is by far the most ancient crucifix we know of. But this, the oldest known crucifix, is an ironical one. It is a caricature of Christ, before which a Christian stands worshipping, and it bears the inscription: 'Alexamenos'—the name of the derided Christian—'worshipping his God.'<sup>(15)</sup> We see that the crucified Saviour and the preaching of the cross were the scorn of the world; and yet this conquered the world. In the great struggle between heathenism and Christianity, the cross was the sign of victory. Whether the story is true or not, that Constantine, before his decisive battle with Maxentius, saw in the clouds of heaven the appearance of a cross, with the inscription, 'By this shalt thou conquer,'—even if it is a fiction, it is yet truth in the form of fiction, for the cross was the victorious power; and such it will remain. If Christianity is to conquer the world, it will only do so as the preaching

of the cross, and not by concessions to the natural reason.

It is contrary to all natural logic that God should humble Himself to such an extremity. That death upon the tree of shame should be His supreme revelation, is contrary to all the logic of the natural reason. But it is the logic of love; and love can hold its own against the logic of the mere understanding, for it has on its side the higher logic of truth.

Wondrous paradox! The sign of deepest shame has become the sign of dominion and of consolation. The cross now stands upon the high places of the earth; it is a mark of honour and of graceful ornament to Christians; the place around which their thoughts gather, and where their hearts meet. If we would truly understand God, we must make the cross our starting point, for it is here that His holiness and His love are found united. If we would have communion with God, we must seek it at the cross, for it is here that judgment is executed on the sin which separates us from God, and here that the love is manifested which unites us with Him. So long, therefore, as there are Christians on earth—and that will be to the end of time—their confession will be: ‘He who died upon the cross is my Beloved.’

Now, however, He is seated on the throne of His majesty, and to this subject I shall proceed next time I address you.

## LECTURE VI.

### THE CONCLUSION OF THE WORK OF REDEMPTION AND THE TRINITY.



IN our last lecture we accompanied the Lord Jesus to His death upon the cross; let us now accompany Him from the depth of His abasement to the height of His glory, to the throne of His majesty.

In His death, the contradiction running through His whole life, the contradiction between His eternal nature and His historical reality, became as great as was possible, without destroying the unity of the Divine life itself. This contradiction required a solution in a state of life in which His historical reality should be one with His very nature, and its corresponding expression. Ever since sin has been in the world, the law of its moral government has been, that humiliation is the way to exaltation, and that the tension of contrasts leads to harmony of existence: *per crucem ad lucem*, through the cross to the crown. We all hope for a life of glorification and enlightenment, where all the contrarieties of this existence will be resolved into harmony. But the road to this

future state leads through death, through this greatest tension of opposites. We know, however, that beyond death lies eternal life. The pledge of this assurance is Jesus Christ. He died in order to rise again to a perfected life of glory. This is the reconciliation of the oppositions exhibited by His earthly existence. From this point it is that a light is thrown both backwards and forwards; hence, everything relating to Him turns upon His *resurrection*, which is the foundation of Christianity.

There is, however, hardly anything which has been so much the object both of attack and defence, in the religious conflicts of the present day, as the question of Christ's resurrection, for it is the decisive question. If Christ is risen, then is His life, then is His person, a miracle; if He is not risen, then He stands within the limits of the natural, and Christianity is a production of the natural intellect.

The resurrection has been denied upon doctrinal grounds. Criticism, it is said, must explain everything naturally. This is a vital point in criticism; hence, Jesus cannot have risen. We must not, it is said, exact from our race, and from modern consciousness, a belief in a miraculous Christianity, for this would be a contradiction to modern consciousness. (')

But Christianity is a contradiction to the natural mind as it is in consequence of sin; and the Christian is a contradiction to the natural man as he is in consequence of sin. It is true that Christ is the truth of man, but only because He is the rupture with the old



man. Now, what is true of Christ is true of Christianity. It is above all a judgment upon merely natural reason. Only in this way is its higher truth manifested. He who would expunge the paradox of Christianity, expunges Christianity itself; and he who will have no Gospel which is foolishness in the eyes of the natural man, will have no Gospel at all. He who thinks to help Christianity to conquer the world by giving up its miraculousness, cuts through the very sinews of its strength. It is not by the way of concessions that it has conquered the world.

The resurrection has been denied both upon dogmatic and philosophic grounds. But the question is one of history, and not of philosophy. It concerns a fact and not a view. Facts cannot be overthrown by arguments and views, but only by the adduction of historical evidence. Let us first, then, establish *the fact*.

The disciples believed in the resurrection of Jesus. With this faith they went out into the world, with the assurance that they had seen and had intercourse with the risen Saviour. They conquered and converted the world, and suffered death for this faith. This is a fact which no one controverts, which no one has yet controverted. The question is only how this fact is to be explained. (?)

Was it delusion? Did the Lord not really die, but only fall into a trance, and, reviving after a short interval of apparent death, go forth from the grave into life again? Such is the way in which rationalism for-

merly got over the difficulty, and which even Schleiermacher did not disdain to adopt. But it was an impossible one, and the acute criticism of Strauss has made it for ever such. It may certainly have happened once, or even several times, that a crucified man has been taken down from the cross before death, and his life saved by the most careful attention and medical skill; but that One who had suffered those mortal agonies during six hours, and had revived from His death-like exhaustion—that such a One, with His broken strength, and with that deadly weakness which would utterly prostrate Him, and make the most anxious care necessary, could give His followers the impression that He was a conqueror over death and the grave, and enkindle within them a joyful assurance of victory, and a certain hope of a better life, and raise them at a stroke out of the darkness of mourning and doubt to the joy of a world-conquering faith—to accept this as truth, is not common sense, but folly. A revival from a state of trance is insufficient to explain the faith of the disciples.

Perhaps, then, their own notions may account for it? Did not their faith, that Jesus was the Messiah, require the resurrection as its necessary consequence, and thus gradually lead them to the supposition that He had really risen? This is the modern plan for getting over the difficulty. But how is this possible? The logic of the day did not run thus: Jesus is the Messiah, therefore He must rise; He must rise, therefore He is risen; and therefore it was believed that the risen

Saviour had been seen and spoken with ;—but rather : Jesus died, therefore it was a mistake to have regarded Him as the Messiah (Luke xxiv. 21). Nor was His Messiahship again accepted till His resurrection was certain. Scripture testifies (*e.g.*, Acts ii. 33, 36) that it was not His Messiahship which was a reason for belief in His resurrection, but His resurrection which was a reason for the belief that He was the Messiah. Even if the resurrection of Jesus was a fiction of His disciples, originating through their own reflections, this at least would be certain, that such a revolution in their thoughts and frame of mind would not have taken place in a few days, and that external facts of some kind would even then be needed.

This is admitted, and so this intrinsic change in the thoughts of the disciples is helped out with certain occurrences. The aid of *Visions* is appealed to. The disciples did not see their risen Lord; they only believed they saw Him. Their excitement was so great as to amount to visions of the imagination. This began with the women; the men followed. How, then, did it come about? Because the grave was empty. The grave was certainly empty on the Sunday morning. How came it to be empty? And what notion could be more natural to the disciples than that either the Lord had risen, or that His body had been taken away? Mary Magdalene at least, of whose state of enthusiastic ecstasy so much has been said, only came to the second and more sober-minded conclusion (John xx. 13). And even if the women saw visions, what about the men

(Luke xxiv. 22)—these men of active life, these fishermen of Galilee, with their sound sense and strong nerves? and those ‘five hundred brethren,’ to whose testimony St Paul appeals (1 Cor. xv. 6)? and the whole Christian Church of primitive times, than which no body of men could be farther removed from the visionary condition and phenomena of a morbidly excited state of nerves? It is impossible. And then the Apostle Paul? The most desperate efforts have been made to do away with his testimony. He has been represented as the subject of nervous disorders, of epilepsy,<sup>(3)</sup> as though it were not undertaking a still more difficult task to explain how so essentially sound a mind, and so blessed a work as his, could proceed from so diseased a source. And how, too, is the phenomenon which he himself presents to us to be explained? Nothing was more opposed to his notions. His vision of the Lord was no fruit of his inner development; it was a sentence of condemnation upon his whole past life. Like the thunder of God, it struck him to the earth, and overthrew all his Pharisaic theology. His former world was laid in ruins, and a new one dawned upon his mind. A man would surely know whether such a turning point in his life were a real event or a dream. It was a fact which decided him. From that time he became a preacher of the risen Saviour, and the resurrection was to him the foundation of the whole Christian faith, and the proof of it. ‘If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep

in Christ are perished' (1 Cor. xv. 17, 18). No one can speak more decidedly or unmistakably. If the resurrection is a delusion, then Christianity, at least the Christianity of the apostles and of Holy Scripture, is a delusion, and a new one must be invented. But this is needless, for if any one fact of history is certain, it is the resurrection of Jesus Christ.

And that not only on historical, but on internal grounds. If Jesus himself is an exception to rule, why should rule be appealed to against the resurrection? (<sup>4</sup>) Far rather do both His person and His work require it. His person: for it was necessary that His order of life should correspond to what He really was. Resurrection was but the necessary consequence of His earthly life. For how should the lot of Him who was the life itself, terminate in death? and the life of Him who was the eternal Son of God, end in the grave, and far from God? He could not have been what He truly was, had He continued in the state of death. Death was the contradiction to His person. Hence death was forced to yield to that new order of life which His person required. And His work: for this was atonement and redemption, and our faith in the atonement has no Divine authentication till God by this fact proves Him to be our atonement. The resurrection is the proof by fact, on the part of God, that sin is forgiven. And redemption is not perfected until the power of death is overcome by the victorious power of life in His resurrection. This has ever since been the foundation of our hope.



The resurrection of Christ, then, is certain: not merely on historical grounds; it is no less so on internal grounds.

But the Christian creed continues with the words: '*He ascended into heaven. He sitteth at the right hand of God, the Father Almighty.*'

Jesus Christ rules the ages. He has become the ruling power of the world and of its history; and that not merely in the sense of any other general intellectual power; for we do not mean merely that it is the spirit of Christianity which rules the world, by having combined with the intellectual life of mankind. This could effect no inward renovation nor moral regeneration. Neither have we to deal with the influence left behind by the person of Christ; an influence which, propagated from generation to generation by the vibrations of that vital power which proceeded from Him, is thus communicated to every individual who comes within the radius of its agency.<sup>(5)</sup> Christ is not merely a past greatness, but a present living power. When He took leave of His disciples, it was with the words: 'Lo, I am with you alway, even unto the end of the world.' He is gone to God, that He may be near to us. He has cast aside the boundaries of space, that He may be everywhere present. He departed from the circle of His disciples, that He might be with His Church at all times and in all places. Christianity is not a mere subject or system of thought, not a code of morals, but a personal relation—the personal relation to Jesus Christ; for

Jesus Christ is not the Mediator who once procured through His mediation our communion with God: He continues to be our Mediator. He will not make Himself superfluous, nor does He desire to be so considered. Our communion with God is ever caused by His present mediation. This is Christianity. And every Christian knows that progress in Christianity is a progress in personal relation to Jesus Christ. We may be certain, that in so far as we are indifferent to Jesus Christ, so far are we retrograding as Christians; for so far are we at a distance from Him. For He will be near to us, only that we may be near to Him.

His departure from earth marked the commencement of a higher kind of presence, a higher order of agency. He now rules the ages; He will rule hearts.

All *history* must serve Him. The first impression made upon every acute observer, by the course of the world's history, and also the deepest meaning which the most penetrating research can discover, is that all things, both great and small, are tending towards one end—an end not laid down by man, but one which is in the hand of a Higher Power, even the end of the Kingdom of God and of Christ. For what reasonable man doubts that Christianity will yet become the universal religion? And what else does this mean, than that every knee shall bow to Jesus Christ? All things subserve this end, evil as well as good—the progress of the human intellect no less than the triumphs of morality. The Divine government of the

world is placed at the command of Jesus Christ; it is He who loosens the seals of the future.

But it is not merely in the aggregate of mankind that His work is being carried on: He concerns Himself no less with the individual; for He dwells not merely in the world and its history, but still more in the heart and in the inner spiritual life of the individual. It is here that He desires to dwell and to work; and the work which He carries on in the individual soul is to bring that salvation which He made an historical fact to the world, and which He completed and deposited in His own person, into the heart of each individual, and to make it a fact of his spiritual life.

But this is an operation carried on within the province of our spiritual life, and, therefore, a spiritual operation—an operation of spirit upon spirit. Hence Christ carries on this work by His Spirit, called in Scripture the *Holy Spirit*. As Christ fulfilled the will and work of the Father upon earth, so does the Holy Spirit administer the will and work of Christ in the human soul. What Christ effected in the world of history, the Spirit inwardly appropriates and brings into the inner world of the human soul; for this has been the work of the Spirit of God from the beginning.

The Holy Spirit is frequently spoken of even in the Old Testament. He there appears as the power of Divine life, producing life in the world—life natural and intellectual as well as moral; for it was He who,

as Scripture represents, in the beginning animated the earth, so that from it proceeded the manifold forms, whether of the vegetable or animal kingdom. It was He who called forth the intellectual life of man, and who is ever its origin and cause. It was He who awakened in the prophets their higher knowledge, and in the saints their moral affections. Thus He everywhere implants in the world the life of God, and forms the bond of communion between God and the world. But since the blessing of redemption and the new life of grace has been achieved, and brought near by Jesus Christ, it is His office to convey this new life into the souls of men, and to enable them to appropriate the salvation offered them in Christ. This has been the mission of the Holy Spirit since the work of Christ was finished.<sup>(6)</sup> Hence He forms the bond of communion which unites the souls of men with God and Christ, and binds our hearts in faith and love to our Redeemer. For communion with Christ does not consist in externals, but is an inward relation. It is not forms and formulas, not certain practices and external ordinances, which make us Christians, but the Spirit of Jesus Christ dwelling in our hearts and ruling our thoughts and desires. The pre-Christian era sought religion in external forms and practices. We know that its home is in the heart, and that its essence consists in the love of the renewed heart to God, who is eternal love. A new era for the soul began with Christ. For it was into the depths of the human spirit that He threw His word of truth, and into the

very secret chambers of the soul that He cast those cords of love which unite us to the eternal world. For what He brought to us was that mystery of the Divine heart and of His eternal love, which can only be understood by the human heart and its love. But the interpreter of the mystery of God to our spirit is the Holy Spirit, and it is by Him that the mind of Christendom is roused, the life of Christendom excited. Christianity has conquered the world—the world of mind and of thought, as well as the world of morals and of public life. But its mightiest triumph is its conquest of hearts. It is in this agency upon the soul that the Divine work of salvation is completed. The history of salvation is like a stream flowing through the ages. It rises in the ancient times of the Old Testament, with its prophets and heroes; flows onwards through Bethlehem, Nazareth, and Golgotha; but it is ever tending towards the heart of man, and it is there that it must empty itself, for it proceeded from the heart of God, and eternal love is its source. As the rivers of earth arise amid the dark and silent recesses of the lofty mountains, so, too, the stream of our salvation had its origin in another world, in the silent mystery of eternity, whither no glance of the human mind can penetrate, and of which no human tongue can bring us any information. But that which was born of the counsel of Divine love, in the bosom of eternity, rushes down from these everlasting heights into time, and traverses its broad plains, till it arrives at that silent haven of all life which we call the human



heart. Here, in the silence of the soul, in the unfathomable mystery of the inner life, in the solitary chambers of the heart, whither no eye can penetrate, and to whose deepest feeling the tongue shuns to give expression—here it is that the eternal thought of the Divine love and its history become an inward experience; here it is that it finds its resting place. But here it does but collect its forces, that it may begin its course anew, and pour forth fresh streams of life, which shall at last find their end in that eternal world, that world of glory, that world of God's children, their eternal rest upon the heart of God.

'O the depth of the riches!' exclaimed the apostle, when his mind was overwhelmed by similar contemplations (Rom. xi. 33, etc.),—'O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For of Him, and through Him, and to Him, are all things: to whom be glory for ever!'

When, then, we would sum up in a few words the faith which we confess, we say: *I believe in God the Father, Son, and Holy Ghost.* For the meaning of our faith in the Triune God is, that we acknowledge the God who has revealed salvation to us,—a salvation whose history has its origin in the heart of God, and its end in the glorified world of renewed human beings.

When Jesus, before His departure, gave commandment to His disciples to baptize in the name of the Father, and of the Son, and of the Holy Ghost (Matt. xxviii. 19), He comprised in these three names the

whole revelation of salvation, in which the mystery of God has been disclosed; and when we designate believers in Christ as believers in the Triune God, we confess thereby faith in that God of love who has been manifested in the work of redemption. It is from this point of view that *the Trinity* must be understood.

But can it be generally understood? Are we not all far from understanding it? Is not this notion of the Trinity an impossible one? Truly, the very word is preceded, as it were, by a rumour of the difficulties which accompany it, and of the internal contradictions which prohibit reasoning upon it. For how, it is asked, can the part be equal to the whole, or one equal to three? And yet the greatest minds, from Augustine to Leibnitz, have believed in and investigated it. And after rationalism, with its superficial criticism, had rejected the dogma as nonsense, the latest system of philosophy found therein the expression of its profoundest ideas. It is true that it misapplied to its own purpose the meaning of the dogma; yet, after all, it brought it into favour again. And however slight a value may be set upon the authority of great minds, this much at least is certain, that this doctrine cannot, without farther ceremony, be delivered up to the jurisdiction of the multiplication table. Certainly one is not equal to three; but only misconception could find such an assertion here. Does the nature of God belong as much to mathematics as the figures of a sum? Has not every nature its own laws? — If we say of God that He is one, do we speak of the

bare and empty unity of a mere number? Is there not also a unity which includes within itself all fulness? Should we be adequately estimating the nature of the free and rational soul of man, if we were to consider it merely according to mathematical laws? But God is greater than the human soul, and is removed far beyond any standard which our intelligence can furnish. Can we, then, wonder if the fulness of the Divine nature should not submit to the limits of our thought, and should overflow the banks of our powers of expression? It is but natural that, by reason of this disproportion of our reason and its forms to the subject in question, difficulties should arise, and doubt and scruple be produced. From the time when I began to think, the first youthful doubt of which I was conscious, was concerning the doctrine of the Trinity; and my last thoughts will certainly get no farther than did those of Melancthon, who comforted himself upon his deathbed with the hope that, in the world to come, he should be acquainted with those mysteries of God which, in this life, he had been incapable of comprehending. And how long has the incomprehensibility of any subject been considered a proof of its non-reality? If it is so, the limits of reality must be extremely narrowed. If it is so, God himself would be non-existent, for He will ever remain incomprehensible. (?) 'God dwelleth,' as the apostle says (1 Tim. vi. 16), 'in the light which no man can approach unto.' And if God is incomprehensible, why should not that distinction in His life,

which we designate by the name of the Trinity, be so too?

One of the greatest minds that ever lived was Augustine. For a whole millenary did the West derive its mental nourishment from him; and at the present day we are still his scholars. Great part of his powers of mind were devoted to the investigation of this mystery, and whatever has since been philosophically taught or thought concerning this doctrine has been chiefly a mere treading in his steps. He was one day, as tradition relates, wandering by the sea shore, lost in thought, and meditating the plan of a work on this doctrine, when he saw a boy playing and making a ditch in the sand. When Augustine asked him what he was doing, 'I want,' he said, 'to empty the sea into my ditch.' 'And am I not trying to do the same as this child,' said Augustine to himself, 'in seeking to exhaust with my reason the infinity of God, and to collect it within the limits of my own mind?'

We are not obliged to understand a matter perfectly, in order to feel certain about it; nor need we be able to refute all the objections which may be urged against our faith, in order to be relieved from perplexity concerning it. Do we not all know how much easier it is to question than to answer? There is another kind of certainty than that of the understanding. One need not be a great theologian to be a good Christian; and the possession of great scientific knowledge is not necessary to the possession of truth.

Even the greatest theologian knows no more truths necessary to salvation than the simplest Christian; he is only, perhaps, better able to prove and defend them. Nevertheless, in every Christian, faith is pressing on towards knowledge, and truth has a tendency to become the possession of the understanding as well as of the heart. The lazy ignorance which does not care to give a reason for anything, and the learned conceit which thinks itself able to explain everything, are both equally reprehensible. (°)

How, then, are we to understand the doctrine of the Trinity? It is not a mystery for scholars, but the confession of Christians; not knowledge for the initiated, but a fundamental article of faith for all. 'I believe in God the Father, Son, and Holy Ghost.' In these words is comprised the whole of Christianity. But Christianity is not for the aristocratic circle of great minds, but for all people. It is not philosophy, it is religion; and religion is, or at least ought to be, the most popular thing extant. And so, too, should the doctrine of the Trinity. It is no philosophical theorem. It may be that it conceals within it depths which the profoundest speculation may in vain seek to fathom; but it must be, at the same time, that plain truth which the simplest Christian is able to grasp. Christian truth has often been compared to a river, in which an elephant might be drowned, and which yet a lamb might ford. (°) The doctrine of the Trinity is the fundamental article of Christianity. But Christianity is the religion of redemption. Hence



this doctrine is no dogma of philosophic speculation, but the *expression of our faith in redemption*. Hence, too, the pre-Christian era knew nothing of it, for it knew nothing of redemption; and no reflection of the human intellect could ever have attained to it. But when redemption was accomplished, this truth was involved in it. When the Lord was risen, He spoke of the Father, the Son, and the Holy Ghost, and the disciples asked Him for no explanation. In the facts of redemption the mystery of God was disclosed, and in this appellation, the Triune God, they recognised the facts of redemption. Thus the expression was to them equivalent to Christianity itself.

When God steps forth from the darkness which conceals Him, and is about to reveal Himself to man, He is ever preceded by presentiments of the human mind as His forerunners. Yet these are but shadows of things to come—creations of the mind without reality. It is the acts of the self revealing God which first give these empty notions substance. Thus, presentient ideas of the Triune God were already stirring in individual minds. The wisdom of God, the word of God, were spoken of; <sup>(10)</sup> but they were unsubstantial, without flesh and blood—the mere product from the human intellect. The knowledge of the Triune God himself, it entered into no heart or thought of man to conceive. This knowledge was no discovery of the human mind, but a revelation of the Divine love. It was not till God revealed Himself as the Triune God that He was

known as such. It was not till He revealed Himself as Father, Son, and Spirit, that He was acknowledged as Father, Son, and Spirit. And this, too, must be our way to the knowledge of Him. It is in His revelation that we, too, must find the Triune God. We must begin with Jesus Christ, if we would be certain of the Trinity of God; with the knowledge that Christ was the revelation of God; that in His intrinsic and eternal nature He is one with God, and that the Spirit of Jesus Christ, who works in our souls, is the Spirit of God himself. God has revealed Himself to us in this distinction of Father, Son, and Spirit; and our faith rests upon this threefold revelation, and sees in it the revelation of one and the same God. And it is the whole great drama of redemption which we designate when we profess our faith in the Trinity. What the Father demands, the Son performs; and what the Son effected, the Holy Spirit appropriates to us. The Father sends the Son into this our world; the Son atones for our guilt, and reconciles us to God; the Holy Spirit makes us the children of God, and produces a new life of love in our hearts. It is upon this threefold act of God that our salvation ever depends; and it is an act of one and the same God. For what the Son has done for us, and what the Holy Spirit effects within us, is all the act of that same God who from eternity willed our salvation, and in the fulness of the time accomplished it. He accomplished it, however, under the distinction of Father, Son, and Holy Spirit, and of this threefold revelation. We do but

profess a belief in our salvation in the acts by which He effected our redemption, when we profess our belief in God as the Triune God. This was Christ's meaning when He made this confession the fundamental confession of His Church. It is not a speculative view of the nature of God which is expressed by it, but our faith in redemption as it has been actually effected and is constantly being brought to pass by this triune revelation of God.

But the revelation of God is the mirrored reflection of His nature. God would not be the Triune in the history of His revelation, if He were not such in the mystery of *His nature*. The work of salvation would not have been accomplished in a triune manner, if the very life of love did not itself exist in a triune manner. By the same steps by which the Deity has descended from His secret dwelling into time and its history, must our mind ascend to the heights of the Divine mystery, and venture a glance into the hidden abyss of His nature. The One God includes within Himself a fullness, in whose variety the process of His life of love is accomplished; and yet throughout this distinction of Himself, the unity of His nature and His life is maintained. But who can fitly speak on such a subject? They are indeed but stammering words that we can utter. We speak of three persons in the Divine nature. It is an inadequate expression; but we have no other for it. All our words are derived from human relations, and are insufficient for the expression of a Divine one. We are but too conscious of the inadequacy of language,

when we seek to apply it to the mystery of God. But, designate it as we will, our designation must still remain an insufficient one. What we want to say is but this: that the unity of God is not a simple but an effected one; that God's inner life of love is carried on by an inward self distinction of God; that this eternal distinction in God includes within it the whole Divine nature, so that God is in this sense a triune being; and that then this eternal Trinity, as we call it, set itself in motion, and entered into history to realise therein the eternal counsel of love.

The attempt has been made to render the mystery of three persons in one Divine nature more easy of comprehension by means of *the analogies of human mental life*; for since God made us in His own image and likeness, we have a right to think of God after our image and likeness, as the supreme prototype of our own spiritual existence. It was that great Church father, Augustine, who first struck out for successive ages the path on which their speculations on the Trinity afterwards advanced. The notion may be nearly thus expressed: As our spiritual existence is exercised and fulfils itself in the acts of knowing and willing; as our mind does not exist without knowing itself and willing itself; and as in each of these acts of our mind our whole mind is present,—so also does the eternal life of God fulfil itself in the eternal acts of knowing and willing. God knows Himself eternally; God wills Himself eternally. The result of these Divine acts is those distinctions in God which we designate as

the three persons of the Godhead. The Son is the eternal self thought of God, the result of His knowledge; the Holy Spirit is the eternal love of God, by which God wills Himself. For before God knows and wills the extra-Divine, the world and mankind,—this imperfect copy of God,—He must know and will Himself in His perfect counterpart, for He alone is the worthy and adequate object of His own knowledge and love. These acts of the Divine life are, moreover, no transitory notions or emotions, as in our case, but abiding acts, which also really suppose their object. God, by knowing and willing Himself eternally, supposes Himself in His perfect image. Thus, then, God is hereby involved in an inward self-distinction. He who knows is distinct from the self that He knows, while in His love He gathers Himself again into unity with Himself. This is the method of explaining the mystery of the Trinity from the nature of God, which has been familiar to the Church from ancient times, and on which all the variations of this explanation are founded. (")

But let us not forget that these are but attempts at explanation, which, though they may have their value, do not form the foundations of our faith. It is not upon the notions of human wisdom, nor upon the changing forms of human speculation, that our faith rests, but upon the facts of the external and internal history of salvation. God has revealed Himself, in a triune manner, as Father, Son, and Spirit, in the history of salvation; and we, in the work of the



appropriation of salvation, through which we become Christians, have experience of God according to this distinction; as Him to whom we are reconciled, as Him through whom we are reconciled, and as the Spirit who has inwardly appropriated to us the grace of reconciliation, and made it to become to us the power of a new life. It is thus that we become certain that there are distinctions in the Godhead, that God is the Triune God. He, the Triune God, it is who cherished in His heart the counsel of our salvation; He, the Triune God, who, in the history of mankind, effected this counsel of His love; He, the Triune God, who manifested His love to our hearts, and made us the children of His grace. In Christ, God ever chose to love us; in Christ, God redeemed us in time; in Christ are we the children of His love for eternity. It is only in Christ, and not out of Christ, that we have the God of salvation. Out of Christ God is the consuming majesty, before which no man can endure. They who would know and find God to be eternal love, the reconciled God, the God of grace, can only find Him such in Christ;<sup>(12)</sup> but to know, to find, to have Christ in faith, in love, and in hope, this—we confess it—is not our work, but the work of God the Holy Spirit. The Triune God alone is perfect love, and the revelation of the Triune God the perfect revelation of love.

Hence, therefore, is the God of Christians the Triune God, and all Christian knowledge of God the knowledge of the Triune; for the God of Christianity is

perfect love, and Christianity is the revelation and proclamation of this love.

It is no speculation which we thus express, no mere notion of God which we entertain, but it is the confession of the faith which saves us. To say: God is Triune, is to say God is the God of redemption; to deny the Trinity, is to deny redemption; to acknowledge the Trinity, is to acknowledge redemption. Christianity is the religion of redemption; hence its central point is the confession of the Triune God. It has ever been so in all Christian Churches on earth. This confession receives us at our entrance into the world in Baptism; we make it when confirmation admits us among the congregation of communicants; it is the expression of our faith when our Christianity becomes a conscious fact of our inner life in conversion; and that future knowledge which we hope for, those solutions which we long for, in eternity, will all centre around the theme: I believe in God the Father, Son, and Holy Spirit.

## LECTURE VII.

### THE CHURCH.



THE Church is to form the subject of my present lecture.

In the apostles' creed, we say: I believe in the Holy Ghost, the Holy Catholic Church. The doctrine of the Holy Ghost, who concludes the work of salvation effected by the Triune God, is immediately succeeded by the doctrine of the Church; for the Church was the first work of the Holy Ghost.

It is not enough to acknowledge God in the work of creation, nor even in the work of redemption: we must also acknowledge Him in the work of sanctification,—that is, in the Church; for the Christian creed confesses the Creator, the Redeemer, and the Holy Ghost. Atheism denies the Creator; Deism denies the Redeemer; Rationalism denies the presence of the Holy Ghost in the Church. There must be a desire to find God, if we are to discover Him in creation; for creation conceals as much as it manifests Him. There must be an eye for true greatness, if we are to see in Jesus Christ and His redemption a true revelation of

God; for His form of a servant seems to be a contradiction. And even so it is with the Church. She bears the heavenly treasure in an earthen vessel, and there must be spiritual eyesight to discern the presence of God in her. But they who are willing to see and hear, find God to be in her of a truth. (')

Whatever we may think of the Church, this much is at least certain: it is *a fact*. And what a fact! Let it be our first endeavour to bring it clearly before us.

Even if we regard the Church as only a work of the human mind, and not a creation of the Divine, we cannot but acknowledge that it is the most wonderful of works. Outwardly regarded, it is an association of mankind; an organism of intellectual life; an institution in which religion has found her home. We are accustomed to combine Church and State in our thoughts, and they have a certain relationship to each other; they are the largest social circles of human life. But where is there a State which can compare with the Church for the antiquity of its existence or the elasticity of its life? How many storms have passed over the Church! She has survived them all! Nations and kingdoms have disappeared from the earth; the Church has remained. She saw the last days of the Roman empire; she stood at its grave and bestowed upon it a parting blessing. She stood at the cradle of the German empire, and has taken her share in the varied events which have befallen it; she accompanied it upon its pilgrimages and crusades, and

assisted in the arrangement of its domestic relations; she saw the days of its greatness, shared its days of tribulation, and has survived its downfall. Nothing of the ancient German empire remains except the dream of our youth, and the hope of the future; but the Church still is what she was at the time of the coronation of Charles the Fifth. The change of times has indeed affected her. The alterations which human society and the human mind have undergone, have caused alterations in the Church. She has been drawn into the stream of history, and has allowed herself to be carried away thereby; but she has remained the same. Her forms have changed, her appearance is altered, but her nature is ever the same; and her creed is the same that it was in the days of the apostles. It is the one same Triune God whose salvation she proclaims, with whose consolations she comforts, and to whom she calls the nations, as to a sure refuge in the tempests of the times. She has suffered losses, but she has also made conquests. Where, in Asia Minor and Northern Africa, there were formerly flourishing churches, the crescent and barbarism are now triumphant. But she has gained the nations of the future—the west of Europe, and the countries of the West. She has experienced many attacks; but she is, as Theodore Beza says, the anvil upon which all hammers have been broken. The stormy waves of Moorish conquest in the South were broken when they dashed against her; the hordes of the Huns and Mongols in the East at last bent to her, or disappeared before her.



At times, it has seemed as if the evil deeds of her advocates must destroy her, but she has been more powerful than the sins and crimes of her unworthy representatives. The spirit of negation opposed her, and appeared victorious, but she repulsed the attacks of unbelief. She has oftentimes been pronounced dead, yet she still lives. So long as fourteen hundred years ago, in the time of Augustine, it was said that she was expiring; but to-day finds her yet alive.<sup>(2)</sup> In the age of Voltaire and Frederick II., her death was expected; but when the name of Voltaire shall be remembered no longer, she will yet exist. At first she was reproached for her youth, now for her age;<sup>(3)</sup> but she possesses an eternal youth. She seems to have been thrust aside by the intellectual progress going on in the world; but when the wonderful progress of our age shall have made the whole earth one great city of the human race, it will be seen that men have been but preparing a place for the Church. 'Wondrous, unparalleled, nay, Divine is it,' exclaims Pascal, 'that this Church, which is ever being attacked, has ever endured.'<sup>(4)</sup> And wondrous, too, is it, that Christ predicted this fact: 'The gates of hell shall not prevail against it' (Matt. xvi. 18).

The Church is a fact; and what a fact! All must at least acknowledge that, of all institutions on earth, she is the most venerable, and that, at all events, it is impossible not to feel reverence for her.

And yet, at the present day, an *antipathy* to the Church prevails in extensive circles. It is not, per-

haps, always confessed, but still it exists. It clothes itself, perhaps, in the garb of external respect, but under this is concealed the most utter indifference; but the very soul of this indifference is aversion. Aversion to the Church is concealed perhaps by a pretended interest in Christianity. But when this is not hypocrisy, it is a delusion; for the Church is the body of Christianity, and Christianity is the soul of the Church. No one, then, can be on the side of Christianity who is not on the side of the Church.

And what is it that is said against the Church? She is reproached for being indifferent to temporal interests and intellectual progress, and for want of participation therein. Certainly she does not undertake the care of worldly interests, nor labour directly for the progress of man's natural intellect; but then this is not her office. And I should have thought that it would be a matter of rejoicing to those who had men's real interests at heart, that there should be a society on earth with another object than that of fulfilling the duties of the natural life, and which should be a constant memorial that there is something higher than this temporal life, and that the life of the soul in God and in eternity is of far more importance than all the progress of the human intellect. But is the Church an enemy to the duties of natural life, because the care of them is not her immediate vocation? Has not religion been, in all ages, the bearer of civilisation? Modern French scholars have made it their special task to show the connection in which the

progress of civil society stands to that of religion. (°) It is not merely that she has introduced into the world a spirit of love, and taught that to minister to the unfortunate is the most acceptable of worship; (°) she has also modified the severity of law, and founded the happiness of society upon benevolence. She has preceded the nations in their emigrations, as Edgar Quinet says, like the pillar of fire. And all the attainments of modern culture have their roots in our faith, and in our notions of God. What the heathen Plutarch says, 'You might more easily build a city in the air than give permanence to a State without a religion,' (°) applies to us also. But to speak of religion is to speak of the Church; for the Church is the organism of religion.

Just imagine the Church banished from the world. Such a state of things is predicted; the State of the future is, it is said, to be without a Church and without religion. (°) Well: let us conceive the Church banished, for it is an impossibility to us to conceive it non-existent; it is far too closely interwoven, not only with our outer, but with our inner life, to let us even imagine it not to be; but let us try to suppose it gone, and what would be the consequences? The least of these would be, that the noblest instrument of intellectual culture would be lost. For—let us not be deceived in this matter—our nation derives its noblest culture from the Church. It is from her that the mind is fed with the sublimest thoughts, the most magnificent images, the purest poetry, the most elevated views

of art. Our nation would suffer an irrecoverable loss in the whole province of its intellectual life. Nor let it be thought that this would befall only the lower classes and the masses of the people. We know not by how many thousand threads our whole mental life is interwoven with the Church, and dependent upon it. It is generally the case, that no possession is adequately esteemed till it is lost, and we should prove this to be true in this matter also. But this intellectual loss would be the least result. The moral surpasses the intellectual life. Well: let the churches which occupy in our towns so many a costly site, which might be better bestowed, be demolished, and what might be expected? It does not need much reflection to say, that for every demolished church a prison would have to be erected, for each church forms a hearth whence a moral influence is diffused throughout its neighbourhood. If the churches were no more, we should soon feel that a moral force had vanished from our life; for the mental and moral forces of life are greater than its material ones. In short, they who look upon things with only worldly reason cannot but own that the Church is a necessary moral institution, which nothing else can replace, and that it would be the most shortsighted economy to try and save here. But all who truly know the Church, know that she is not only this, but something more: the proclaimer of God's grace, the dispenser of Divine consolation, the counsellor of the erring, the consoler of the afflicted, the source of moral strength, a blessing to the living, a blessing in

death. Whence, then, this wide-spread antipathy to the Church ?

She is reproached with *intolerance*. Toleration is the triumph of modern times, and the Church, it is said, sins against this progress of humanity, for she allows nothing to be truth but her own dogmas ; she declares that which she announces to be the only way of salvation, and thus denies salvation to all who do not agree with her ; she delights in condemnation. This is what is said of her. Is it true ? What is her preaching ? and what is her behaviour ? The subject of her preaching is the grace of God in Christ Jesus for all—the grace which desires not to condemn, but to save. And her action is unwearingly to proclaim this in all possible forms, and to bring it near to all men, that they may let themselves be saved by God's grace. Nor does it content her to announce this word of grace, and to carry on this work of saving souls within her own limits ; wherever there is life in the Church, there is also the missionary work of bearing far beyond the boundaries of the Church to those poorest of the poor, to the heathen, the message of God's fatherly love as manifested in Christ Jesus. Let it be candidly said, whether it is a spirit delighting in condemnation, or a spirit of love, which is here manifested.

But, it is said, the Church is still intolerant, for she professes herself to be the sole possessor of truth, and her doctrine to be the sole way of salvation. If this is intolerance, then truth is, by its very nature, in-



tolerant, *i.e.*, exclusive; for every truth is the denial of its opposing error; and He who is absolute truth, *i.e.*, God, says: 'My glory will I not give to another, nor my praise to graven images.' If Christ had a right to say: 'I am the way, the truth, and the life' (John xiv. 6), then the apostles had a right to say: 'Neither is there salvation in any other' (Acts iv. 12). And if the Church is the announcer of the truth of Jesus Christ, she must speak so too. As Christ said of Himself: 'No man cometh to the Father, but by Me' (John xiv. 6); so must the Church say of it, *i.e.*, of the faith in Christ which she preaches: No man cometh to the Father but through it; that is, she must maintain the exclusiveness of her truth, or she is denying her own truth.

Let us be quite clear about this matter. If the Church were to demand unique and exclusive privileges in the world of civil life, she might be justly reproached with intolerance; but when she ascribes to herself exclusive truth, in the world of faith, concerning the question of the soul's salvation, she is but doing what she cannot help doing so long as she believes in herself; and, when she no longer believes in herself, what right has she to exist any longer? (°)

We boast of freedom of conscience. But to whom are we indebted for freedom of conscience? Its first advocates were the first preachers of Christianity. Heathenism terminated in doubt and fanaticism,—a fanaticism which Christianity experienced, for the very right of existence was denied her. '*Non licet esse vos*'

was the watchword in the battle waged against her in her youthful days. <sup>(10)</sup> Doubt was allied with this fanatic intolerance, for doubt cannot suffer pretensions to absolute truth to exist. The philosophic scepticism of the heathen world could not endure that unphilosophic Christianity should declare itself to be supreme truth, and intolerant doubt replied to this exclusiveness of truth by persecution. Christ said: 'I am the truth;' and Pilate asked: 'What is truth?' In the one case we see exclusiveness, in the other scepticism. But on which side was persecution—on Christ's, or on Pilate's? It is an erroneous, though a widely spread notion, that while scepticism is tolerant, belief in the truth makes a man intolerant. <sup>(11)</sup> I concede, indeed, that religion has often served as a pretext for intolerance; but should the abuse of anything do away with its lawful use? It is said: Persecutions have arisen in the name of religion; let religion be done away with and persecutions will cease. Might we not as reasonably say: Conflagrations have arisen by means of fire; let fire be done away with and conflagrations will cease? Certainly they will, but then men will be frozen. <sup>(12)</sup>

If truth is a valuable possession, it must maintain itself against error. If it were to treat error as of equal authority with itself, it certainly would no longer exist. To declare everything equally true means to declare everything equally false, and nothing certain; and this would be not charity, but cruelty; for we need truth, we want certainty. We owe truth to our-

selves and to others. We forfeit our right to conviction when we have none. They who have convictions are certain of their truth; and they who are certain of truth cannot but deny its opposite. They who value their own opinion no more than its opposite, are indifferent about truth; and to be indifferent about truth is not a virtue, but a crime. Scepticism is not strength, but weakness of mind. To be unable to arrive at any certainty, through mere doubts, is the mark of a race in a state of degeneracy and decay. The old world finished with scepticism, and was ruined by it. Christianity began with certainty, and triumphed thereby. To be tolerant through doubt does not denote elevation of mind, but is a sign of degradation and a forerunner of ruin. Moreover, if we can really declare it a matter of indifference to us whether we are Christians or not, why, then, should we be Christians? If we can be all things, we are nothing. As long, therefore, as the Church believes in herself, her declarations must be exclusive. But if she no longer believes in herself, how can she require faith in others? And if she can no longer venture to do this, what is the use of her?

What, indeed, it is said, is the use of her? The Church is *superfluous*. The history of the Church is the history of her gradual dissolution. There is a time for all things. The Church has had her day, and the signs of the times declare to us that the Church's day is over. Well: this has been often said before, and the Church has survived the announcements of

her death. And if the prediction is renewed at the present day, it does not seem likely that the Church will on that account do these prophets the favour of dying.

But perhaps our opponent separates Christianity from the Church, and says: 'Christianity is not to cease, but it will cease to exist in the form of the Church.' In what form, then, is religion to exist? Is it to be the affair of the State? The State belongs to an entirely different province of life. The State administers justice; the Church announces Divine grace. The State ministers to temporal life; the Church ministers to eternal life and the salvation of souls. Every province of intellectual life requires its appropriate organism. The State cannot be the organism of the Church.

Or is it meant to confine religion to the heart and to the private life of the individual?

It is true that religion has its inmost dwelling in the heart of the individual. But man was made, not for solitude, but for society. He may occasionally flee from the distractions of life, or the corruptions of society, and take refuge in solitude, but he cannot endure it for ever, nor ought he to do so. Man was made for society. Minds seek each other; souls unite with each other; and when the same religious life exists in many, it will combine them into a community possessing religious life. This is a law of our nature, and a necessity of our earthly existence. But the Church is a community possessing religious life;

so long, therefore, as this is not superfluous, *i.e.*, never, the Church will not be superfluous.

Having now considered the fact of the Church's existence, and the grounds on which it has a right to exist, we will proceed to the consideration of *its nature*.

The Church is, as it has been said, an association possessed of religious life. But it is not merely a human association, it is more: It is a creation of God, a work of the Holy Ghost.

The birth-day of the Church was the day of Pentecost, the festival of the Holy Ghost. The book of Acts relates the foundation of the Church by relating the sending of the Holy Ghost into the hearts of the disciples. You are all acquainted with the narrative (chap. ii.). The Holy Ghost—for this is the meaning of the account—inwardly renewed the hearts of the apostles, and bestowed upon them all needful gifts for the ministry of the Word, thus becoming the power of their new life, and the inward bond of their association. Thus did the Church originate—as a creation of God, as a work of His Spirit. What, then, do we learn from this? That it is not external forms and customs, but the Holy Ghost that makes the Church really the Church. He is the soul that fills and animates her, and combines all her individual members into the unity of one body.

Externally viewed, indeed, the Church consists of weak and sinful men. But that which appears is not the essential nature of the Church. Her nature is spiritual. The first Church consisted of fishermen and



publicans, and its first increase was chiefly from the lower classes: 'Not many wise, not many mighty,' says the apostle (1 Cor. i. 26.) <sup>(13)</sup> And yet how soon did this poor and despised band, with their foolishness of preaching, conquer the world! We have here a contradiction between means and end similar to what we saw in Jesus Christ, whose home was the despised town of Nazareth, yet whose inheritance was the whole world. But that which the eye can see is not the essence of the matter. We believe in Jesus Christ, *i.e.*, we do not stop at the visible, but seize on the invisible; we mentally grasp His hidden nature, and behold therein what He truly is. We believe in one Holy Catholic Church, *i.e.*, we do not esteem that which our eyes behold, but that which she secretly is, to be her very nature. <sup>(14)</sup> Now, the essential ingredient of her nature, which makes the Church truly the Church, is the possession of the Holy Ghost. It was He who made the disciples certain and joyful in their faith; made them the one flock of Jesus Christ, the members of which are united by faith and love to their Head in heaven, and to each other on earth.

It has become one of the requirements of human nature to see in every man a brother. But the notion of brotherhood is not enough without the fact. In her all men are equal, for she views all with respect to God. Here it is that all distinctions cease. Let the Church be banished from the world, and it would be again plunged into those national animosities which Christianity found in existence, but which she over-

came by means of that great organisation of fraternity and equality which we call the Church.<sup>(15)</sup> The Church is the great institution of unanimity. As we pass through the world, we meet with nothing but mere diversity. What is law in one place, has no authority in another; and what is here esteemed truth, is there rejected as error. Space separates minds, and opinion varies with distance.<sup>(16)</sup> It is the Church which joins the differing minds of all zones and ages in one thought, and unites them all to one truth. Let her disappear from the earth, and that bond of mental union, which nothing else can replace, is destroyed. It is true that she also belongs to history, and is subject to change; but, underlying all change, is that secret unity of the One Spirit which fills all, of the one truth which all advocate, and which, after periods of declension and decay, ever renews her youth.<sup>(17)</sup> Herein consists her inward unity, in the midst of every change of outward form. Wherever there are Christians, wherever there are members of the Church, they have a wide realm of thoughts and views in common, and meet each other in a world of similar feelings and emotions. Thus the Church is that bond of unanimity among mankind, which keeps the world together, as the soul does the members of the body.

If the fate of the world be contemplated merely from the point of view afforded by the interests of civilisation, it must be confessed that the Church, even by this organisation of unanimity among mankind, is an infinite blessing and an indispensable necessity to our race.

But this office of the Church depends upon its *religious office*. This unanimity is the result of unity of faith. If she ceased to effect this, she would no longer be able to fulfil the former office. Many as are the changes which the Church has experienced in the course of time in the age of the apostles and the period of the catacombs, as well as in the days of her worldly power or in the period of Protestantism, her faith has ever remained essentially the same, and her worship ever similar. Her faith is belief in the Triune God. From the time of her foundation to our own days, all Christians, however they may be designated, however their opinions on other matters may differ, if called upon to confess their faith, would exclaim with one mouth and in one sense: 'I believe in God the Father, Son, and Holy Ghost.' All Christians glory in the grace of God; all acknowledge the Saviour Jesus Christ; all honour the Crucified. His name is the central point of the Church's worship, His praise the soul of her devotion. Her hymns celebrate Him, her very stones speak of Him. Much as Christians and churches may dispute and quarrel with each other, this essential unity of faith still underlies all their contention; and there is one place where all Christians find themselves to be of one mind, and that is *the cross*. Herein consists the unanimity of the Church.

Apparently, indeed, there exists more separation than union.

Allow me to speak to you of that great contrast in

the Church, which we are accustomed to designate by the names of *Catholicism and Protestantism*.

That diversities should prevail in the Church, is not contrary to, but in conformity with, her nature. The preaching of the Gospel on the day of Pentecost in the various languages, by the apostles, signified that the Church was to become the Church of the nations, to speak to each nation in its own language, and to conform to its special kind of mind. The Church was to take one form among the people of the South, and another among the nations of the North; one form in the East, the world of constancy, another in the West, the leader of progress. But these are only diversities, not contrasts; multiplicity in unity, not separation. It is not on natural but on moral grounds that a separation through diversity of faith and confession takes place in the Church. It is the different measure of obedience to the Word of God which has called forth these contrasts.

The difference between North and South, between the German and Roman nations, is insufficient to explain the difference between the Romish and Protestant Churches. Such differences may account for variations in the form and colour of Christianity, and in its ecclesiastical appearance, but not for diversities of faith. The South has produced the unpictorial worship of the Reformed, as well as the pictorial worship of the Romish Church. And when Italy fell away from the Pope, he ever found faithful adherents in Germany. The difference between Romish and Protestant Chris-

tianity is of deeper nature than can be accounted for by national diversity.

Wherein, then, does it consist ?

The difference consists in totally opposite turns of mind ; and these, again, have their roots in totally opposite religious views.

The opposite mental tendencies are sometimes designated as authority and liberty.<sup>(18)</sup> Catholicism represents authority ; Protestantism represents liberty. The former advocates legitimacy ; the latter, the rights of historical progress. The former, says Protestant controversy, is stagnation ; the latter, says Romish controversy, is the spirit of revolution, though revolution has ever had her seat in Romish lands.

Rome advocates authority, we advocate the principle of liberty and criticism ; and history is fulfilling her ends by the co-operation of these two great powers of all historical movement. But authority makes its power felt among us also. The masses always follow authority ; and how much do all of us accept upon authority ? The greatest part of what is believed is believed because others have believed it. Certainly, we do demand the right of criticism ; and it may be true that it is, as has been said, a Protestant spirit which is going through the world ; the spirit of criticism having obtained the preponderance in the present time. But one cannot live upon criticism. It is truth which is the food of the mind ;, and the duty of criticism is to establish truth. But truth lays claim to authority. We do not, then, reject authority ; we require only the



authority of truth. The highest authority of all belongs to Divine truth; and this it is which Protestantism confesses. Protestantism is not merely method, but substance. Its substance is Divine truth; and this truth is the grace of God in Christ Jesus. Herein lies that distinction which we are seeking.

Catholicism and Protestantism are not merely general mental tendencies. They are this; but beyond this they are religious powers, differing conceptions of Christianity.

What then, first, is the system of Catholicism? I will endeavour to represent it as objectively as I possibly can.<sup>(19)</sup> Its train of thought is as follows:—

Man's supreme want is truth. I must have certainty about truth. In the strife of opinions I am a prey to comfortless uncertainty as to what may be truth and what may be error, if truth cannot be made a certainty to me. How am I to become certain about it? One says one thing; another, another. Where shall I get information that I may rely on? The Church is the possessor of truth. I must hear the Church; she must know what is truth. When Christ was pleased to bring truth into the world, He was at the same time pleased to found a Church to possess and impart the truth, and to guarantee it to individuals. If, then, she is to guarantee the truth to me, she must be so constituted as to be able to do this. If I am to ask and to hear the Church, I must be able to ask and to hear her. I must know where the Church is; I must find her; I must see and hear her; I must be able to learn

with unequivocal certainty what her answer is. Hence the Church cannot be something invisible, which can neither be laid hold of nor comprehended; it must be a visible and tangible institution, which can speak to me, which I can hear; it must have its accredited organs, to whom I can apply, and who can speak to me; it must be an organism having members; it must be a hierarchy; it must have a judicial tribunal, to decide on doubtful or contested points; it must have a supreme head, a voice whose utterance is decisive. Now, if I am to be certain that what the Church says is truth, it must be infallible, must have within it the Spirit of Truth; must be enlightened by Him, inspired by Him. The Holy Ghost is infallible. He also makes the Church infallible. If it were not so, I should be ever wandering upon a sea of comfortless uncertainty. The Church is not inspired and infallible in all her members. She must be so only in her organs, in her supreme tribunal. The mouth of the Church must speak truth. What the Church says through her supreme representatives, the Holy Ghost says. If, then, I want to know what is truth, I only need to know what the Church authorises. If an ecclesiastical council is legitimately convoked, has legitimately come to its decisions; if its decisions are confirmed by the supreme head, the Pope; if the Pope has decided with papistic plenipotence,—the decision is truth, and is spoken by the Holy Spirit. No subjective criticism avails here, but obedience alone. A Christian's first duty is obedience to the

Church; his greatest sin, disobedience to the Church's authority. The root of all sin, and the chief sin, is to want to know anything better than the Church does. The individual has no rights apart from the Church—no right of private judgment, of private conscience. There is no Christian independence apart from the Church—no independent conviction of truth, no independent assurance of a state of grace, no independent appeal to Scripture; but every Christian, as regards his faith, his spiritual life, his assurance, and his understanding of Scripture, is ever dependent upon the Church—the Church of the Bishop of Rome.

Such is the system of Catholicism; and we cannot but confess that it is both logical and consistent. Many have been caught by the snare of its logic; and as for the reality of this system itself,—the Church of Rome,—who can deny that it is the most magnificent edifice which the human mind has ever erected? Its superstructure, based upon the broadest foundations, rises, by the gradations of Episcopacy, up to its supreme head, the Bishop of Rome, the servant of the servants of God, the vicegerent of Jesus Christ, the vice-God, the sub-God, as he has been called. <sup>(20)</sup>

Rome has been accustomed to govern the nations: (*Tu regere imperio populos Romane memento*). <sup>(21)</sup> It is true that it is but the ruins of the Forum and of its imperial palaces which now speak to us of her ancient greatness, but her universal sway has revived under a Christian garb. The Romish Church has taken the place of the Roman empire; she has inherited from

old Rome both her administrative talent and imperial destiny, and has added spiritual to secular authority. The circle of her sway embraces not only the nations: she governs also the relations of life, and the consciences of mankind.

She has undergone many transformations and experienced many changes, but her pretensions have ever been the same. Formerly, the Bishop of Rome asserted that he bore in his hands two swords, the secular as well as the spiritual, and that the empire and all secular dominion was only held in fief of himself. <sup>(22)</sup> It is true that he no longer appoints and deposes princes, that the treaty of Westphalia, the new order of things, endure despite his protests, and that even his excommunication seems to have lost its influence; but his pretensions are still the same that they were of old; for not a stone may be taken out of the firmly compacted edifice, and his spiritual authority has for a long time suffered no diminution. There was a time when it seemed undecided who was to have the supreme power—the Pope, or a general council; and the great councils of the Middle Ages attributed the most extensive powers to themselves. <sup>(23)</sup> But consistency of principle has resulted in the ascription of the supreme authority to the Pope; and he has already begun to establish new dogmas without the assent of a council. <sup>(24)</sup> The Pope, as the sole depository of supreme ecclesiastical power, is the top stone of the whole system.

Logic and consistency must, indeed, be conceded to such a system; but as for truth, we deny that it possesses it.

It is not my business here to treat of controversial matters: I only wanted to bring before you the characteristics of the system. I therefore content myself with giving, in few words, our reasons for protesting against these assumptions. <sup>(25)</sup>

When the Romish Church says that she is the sole Church, we oppose to this statement the fact that, beyond the limits of her sway, the Holy Ghost carries on His work, and Christians have a locality; and that, hence, the Church of Jesus Christ is not confined within her boundaries.

When the Romish Church says that she is inspired in her organs, and that what she says and lays down is infallible, we oppose to this the fact, that councils and popes have erred from the days of the heretical pope Liberius, whom an Athanasius, 'the soul of orthodoxy,' condemned, down to Pius IX. and his dogma of the Immaculate Conception of Mary—a dogma opposed not only by Scripture, but by tradition.

And, finally, when the Romish Church says that the first thing is to be certain of the place where truth is to be sought and found, that we may thus be certain of the truth itself, we answer, that God would not have made the knowledge and certainty of the truth so slight a matter, that nothing more should be needful but to apply to the right address and to get supplied with the article. Certainty about truth is



not a question of law, but a question of conscience; it is not outwardly but inwardly that I must have assurance of it. Truth is not proved by its place, but by itself. I do not believe in Christ because I believe in the Church, but I believe in the Church because I believe in Christ. Conviction of truth is a work of the Holy Ghost, which is not carried on in the way of a juristic logic, but by His answers to the inquiries of the conscience after salvation.

It was from such inquiries that the Reformation arose; it is in such inquiries that *Protestantism* is rooted. It was the felt need of salvation, the inquiry after assurance of salvation, which was the soul of Luther's life and work, the power of his influence upon minds, the strength of early Protestantism, and which will ever be the secret of its power. They who would have a Protestantism founded on aught else, annihilate its truth and destroy its future.

The word Protestantism has at all times been much abused. <sup>(26)</sup> Protestantism is not a mere negation. Truly it is a negation—the negation of falsehood setting itself up for Divine truth—the negation of human authority usurping the place of Divine; yet this negation rests upon an affirmation which is its premiss, viz., the supreme authority of the Word of God and His truth in matters of salvation. Protestantism is not merely a constant struggle, search, and inquiry. It is true that it arose from inquiry, and that inquiry and research belong to its nature. For truth is infinite, and no one possesses it who is not constantly acquiring it. Truth

is not dead capital which a man may lay up in a napkin, but a living possession and a living blessing. Protestantism, moreover, is not a mere search after truth, but its possession. It is not merely an inquiry after salvation; it is also the answer to this inquiry. For it is not merely a school, but a church; not merely a society of investigators or doubters, but of believers. And the answer to that great inquiry of the conscience concerning the soul's salvation, from which Protestantism and the Protestant Church were born, is that saying of the apostle: 'Believe in the Lord Jesus Christ, and thou shalt be saved' (Acts xvi. 31). It was the experience of Luther, that neither works of penitence, nor obedience to the Church, nor any other thing, could take away sin and give peace to the conscience and assurance of salvation to the soul; but only faith in Christ Jesus, who has atoned for and expiated our guilt, and reconciled us to God. It is faith in Christ Jesus as our Saviour and Reconciler, and assurance of the mercy of God and the forgiveness of sins, even our own sins, which alone make Christians really such. This faith is not a mere fiction of the mind, but an act of the will; it is not a mere effort of the understanding, but a communion of the heart with Jesus Christ.

And it is this which, according to Protestant teaching, constitutes the nature of the Church. The Church is not a merely external institution; it is the people of God upon earth, the communion of believers, the assembly of all God's children below. (") Wherever there

are believers, let them be called by what names they may, there is the Holy Catholic Church of Christ. And though our eyes may see little or nothing of them, yet by faith we know that in all places Jesus Christ has a people who are spiritually united to Him by faith and love, and who form one great union of souls with each other. This vast, wide, ample communion of all believers is no pleasant dream, but a reality. <sup>(28)</sup> For while all else is subject to death, and will fade and pass away, this invisible community, this hidden Church, will abide for ever. It forms the germ of all the several visible churches. Through it the several churches are truly churches. But it assumes a different appearance in different churches, an appearance brighter or more obscure in proportion as the signs and forms by which the invisible Church becomes visible and comprehensible, viz., the preaching of the Word and the Sacraments, are preserved and administered in more or less purity, *i.e.*, in more or less conformity to Holy Scripture, as the sole rule and pattern of the Church's doctrine and practice.

It is in this respect that individual churches differ. For we cannot but reproach the Church of Rome for having in essential particulars forsaken Gospel truth, or at least obscured it by self-invented doctrines and worship. And to the Reformed Church, nearly as we are related to it, we must object that, at least wherever she has adhered to her principles and carried them out consistently, she has, in her doctrine of the Divine predestination of individuals to salvation or

condemnation, adopted an error which casts its obscuring shadow over the whole circle of her doctrine, and has a prejudicial effect upon peace of conscience. (<sup>29</sup>) In saying this, we are not giving utterance to words of haughtiness; we are but mindful of our obligation to faithfulness.

But while churches differ, and our hearts are often sorely pained to see the one Church of Jesus Christ broken up into separate churches, we yet know that every Church has its special gift, with which it is to labour in the building of the kingdom of God, and that each is to minister to the other with the gift it has received. And wherever we find a Christian, whether under the sway of Rome or among the disciples of Calvin, there we know that we greet a brother in Christ, an heir of salvation. Let us rejoice in that unity of faith and spirit which exists in spite of all differences, until it shall please the Lord to bring us to perfect communion of mind and harmony of thought. Till then, we must walk in the path which God sets before us, following that light which illumines it. This light to our path is Holy Scripture, to which my next lecture will call your attention.

## LECTURE VIII.

### HOLY SCRIPTURE.



THE Christian Church has never been without *Holy Scripture*. Before the New Testament was written and collected, she possessed the *Old Testament*, and revered it as the Word of God.

Our Lord himself often appealed to it. (') He quoted passages from almost every book of the Old Testament. He made use of the Old Testament Scriptures as a weapon against temptation, as a means for the instruction of the people and His disciples, and as the expression of His own inmost feelings in the very moment when His heart was most deeply moved. It is evident that Scripture was the atmosphere in which He lived and moved, the sanctuary in which His soul ever dwelt.

His disciples, too, took up the same position with respect to the Old Testament Scriptures as their Master had done. They had known them from their youth; for Jewish boys were early instructed in the Scriptures. 'From a child thou hast known the Holy Scriptures, writes St Paul to Timothy (2 Tim. iii. 15). For he had



a Jewish mother, who had early initiated him in the sacred writings. And the Jewish historian Josephus tells us of the high respect in which Scripture was held by the Jews. Every one, he assures us, would be ready to lay down his life for the Scriptures; for to revere them as the Holy Word of God seemed, as it were, innate. <sup>(2)</sup> To the disciples of Christ they had, besides, a special importance, as the prophetic testimony to Jesus Christ. 'They are they which testify of Me,' had they heard their Master say (John v. 39); and such had they themselves found them to be. The risen Saviour, we are told (Luke xxiv. 27-45), expounded to them the Scripture, to show them that, from first to last, He was their aim and object. Hence the Old Testament, supported by the authority of Christ and His apostles, was transmitted by the Jews to the Christian Church.

To this, in the course of time, was added the *New Testament*. Jesus left no writings; for He was sent to proclaim grace and truth by the word of His mouth, and to redeem us by His death and resurrection. He was not to be the author but the subject of Holy Scripture. It was to treat of Him, not to be written by Him. Even His apostles were sent by their Lord, not chiefly to write, but to preach the Gospel: 'Go and teach all nations' (Matt. xxviii. 19); 'Preach the Gospel to every creature' (Mark xvi. 15). The Word is the chief matter in Christianity; and the first form of the Word is oral teaching. It is by this that soul speaks directly to soul, mind to mind. The written Word

is an expedient to supply the lack of it, but a necessary one.

How did the composition of the New Testament Scriptures take place?

Christian instruction began with the narration of the Gospel history. But it is the nature of history to be recorded. Such records soon arose, and, among them, our four Gospels were distinguished as the most genuine documents of that sacred history. When St Matthew, as we are informed, after having for many years preached the Gospel in Palestine, was about to visit other countries, he desired to leave in the hands of the Christians dwelling in Judea, a written compendium of his evangelical preaching, that they might be able to defend themselves against Jewish attacks. The Gospel preaching of St Peter in heathen lands was collected by his companion St Mark; and in order that Christians among the heathen, who desired more exact information, might no longer be forced to content themselves with fragmentary and less trustworthy records, Luke wrote his great historical work, the Gospel, and Acts of the Apostles. St John, moreover, before the close of his life, was prevailed upon by the elders of the Church of Ephesus to commit to writing, in the Gospel which bears his name and concludes the series, those reminiscences of the life of Jesus Christ which he had frequently delivered to his Ephesian flock. Such was the origin of the four Gospels, and the Acts of the Apostles. (\*)

The Epistles were occasioned by the special diffi-

culties, dangers, or necessities of the churches or individuals to whom they were addressed. When any church received an apostolic epistle, it did not regard it as its own private property, but communicated it to the neighbouring churches. The close of the Epistle to the Colossians (chap. iv. 16), shows how St Paul himself was solicitous for such mutual communication of his Epistles. Hence, copies of the several Epistles arose, and a collection was gradually formed. It was a matter of rejoicing to possess such a compensation for the preaching of their absent teachers, and the Epistles were frequently read for the edification of the assembled Church. The last sacred writing, the Revelation of St John, was written for the instruction and consolation of the Church during that period of sore trial which was approaching, and during which there would be no apostle to exhort and comfort her.

Thus the New Testament Scriptures were designed both to support and to compensate for the want of the oral teaching of the apostles, and to invest it, as it were, with abiding influence and presence in the Christian Church.

The separate sacred writings were early collected and combined into a whole. A collection of our Gospels had already taken place at the close of the first and beginning of the second century. (\*) From the conclusion of the Second Epistle of St Peter (2 Pet. iii. 16), it is evident that there was, when it was written, already a collection—even if an incomplete one—of the Pauline Epistles; and, according to

indisputable testimony, the New Testament itself, as we now have it, existed, with the exception of a few books concerning whose canonicity universal conviction has not yet been attained, towards the end of the second century, in both the Eastern and Western Churches. (5) Christians were persuaded that in these writings the Holy Ghost had spoken with as much purity and power as in the Old Testament Scriptures. Thus this New Testament collection was added to the Old, which had been received by means of Israel, and the whole regarded as the one Holy Bible, the one Word of God.

It is true that at that period oral tradition was still ample and uncorrupt. Certain disciples of the apostles, or at least disciples of theirs, were still living. In the Churches founded or instructed by the apostles, the remembrance of these great teachers was still vivid. If any one, then, desired to become acquainted with the Christian faith, he had but to resort to the localities and holders of primitive tradition. The greatest teachers of the West, a Tertullian and an Irenæus, could, in opposing the heretical teachers who distorted the Word of God according to their own fancies, appeal to this genuine tradition, and thus put an end to all further dissension with them concerning the true meaning of Scripture. But, together with this primitive tradition of the then proximate times of the apostles, there co-existed the apostolic teaching deposited in writings, which, while they bore incontestable testimony to their doctrine, were also regarded

as of Divine authority, and as the work of the Holy Spirit. A series of testimony to the high regard in which the New Testament Scriptures were held, has descended to us from the earliest times, clearly proving that, even in those days in which the stream of tradition was still pure and abundant, decided authority was attributed to them. (°)

This regard continued, in theory at least, till modern times. Never has it yet been denied in the Christian Church, that the decision of all questions of faith belongs to Holy Scripture. (°) In practice, however, it has been otherwise, in proportion as tradition (so-called) has been increasingly respected and diffused. Under this name were soon included, not merely such acts and words as were supposed to have descended from Christ and His apostles, although orally transmitted instead of recorded in writing—but also the whole circle of dogmas and practices which had been instituted by Church councils, and recognised by the Church. As the Church itself—this visible presence of Christ, as it was esteemed—became the supreme authority to Christians, its word and commands were regarded as ultimately decisive in all questions. Hence it came to pass, that while in theory the decision was declared to rest with the Scriptures, in practice it was in the hands of the ecclesiastical authorities, (°) until it was shown, at the time of the Reformation, that the corrupt stream of supposed tradition had no innate power of purifying itself from those disturbing elements which either



impeded or destroyed the power of the word of salvation.

It was this experience which, at *the era of the Reformation*, led to the conviction that the remedy for all the corruptions of ecclesiastical tradition lay only in the judicial authority of Holy Scripture. With a clearness and decision never before known, *Holy Scripture* was declared by the Reformation, and is declared by the Protestant Church, to be *the sole umpire* in matters of Christian faith and practice. Thus Scripture has obtained among us an importance radically differing from that which it possesses in the Church of Rome. Hence, our own Church, too, lays special stress upon the study of Holy Scripture, and regards it as the foundation of all theology. Never and nowhere has so much self-sacrificing diligence been devoted to the investigation of Scripture as since the Reformation, and in the Protestant Church; for this importance of Scripture forms part of the very being of our Church. If the Romanists say: The ultimate decision rests with the Church, for she is the infallible vehicle of the Holy Spirit; we Protestants say: The ultimate decision rests with Holy Scripture, for it is the authentic testimony of Jesus Christ. The whole essence of Protestantism, and the whole creed of the Protestant Church, may be summed up in these twofold sayings: None but Christ! and nothing but Scripture! Is it asked: Where is salvation to be found, and wherein does it consist? Our answer is: In none but Christ; He alone is the propitiation for our

sins; and faith in Him alone makes us righteous before God. And is it asked: Where have we certain testimony to Jesus Christ, and an ultimate decision in questions of salvation and of the way of salvation? Our answer is: In Scripture alone, for it is the rule of faith and practice for the Church of Jesus Christ and for all Christians. These are the two chief truths and principles of Protestantism. (°)

But these are also the two leading questions of the day, the two most contested maxims of Christian doctrine: the question of Christ, and the question of Holy Scripture. Is Christ the Son of God? Are the Scriptures the Word of God? Is not Christ a mere man, though an extraordinary man? Is not Scripture merely the work of man, though an important work? Amidst the various arguments and counter-arguments, it has come to this, that many know not what else to say of Christ than: 'We know not who He was;' nor of Scripture than: 'We know not what to think of it.' Others, again, have done with Christ and with Scripture altogether, and rejected both the one and the other. They who do not believe in Christ do not believe in the Scriptures which testify of Him. The two stand or fall together. Yet here lies the critical point; for as Christ is decisive for the history of mankind, so is Scripture of decisive importance to our whole religious and intellectual life.

Having, then, made this brief historical survey, let us proceed to consider *the importance* of Holy Scripture to the Church and to individual Christians.

Scripture is of supreme importance to our *whole intellectual life*.

The whole range of Christian culture and mental wealth springs from two roots which are found in the past: one in the lands of Rome and Greece, the other in the land of God's people. From the one we derive our intellectual culture, from the other our religion. And it is our religion which, together with the secular cultivation of Greece and Rome, and the national spirit of our people, forms that one great whole which we call Christian civilisation. The instrument, however, of all intellectual cultivation is literature. As the spirit of those great nations of civilisation speaks to us through the writings of their authors, by means of which, too, such works of art as have been transmitted to us become intelligible, and speak in a language which we can comprehend, so has the religion of Israel and of Christendom each its literature. It is in this that the religious spirit of that home of religion speaks to us. Side by side with the literature of secular culture, we possess this sacred literature of religion. Nor need this sacred literature shrink from ranging itself by the side of the secular literature of civilisation. Even apart from its religious importance, and regarded only from a human point of view, the Bible is the most magnificent literary work existing in the whole world—as great through the touching simplicity and historical importance of its narratives, as it is through the fulness and depth of its thoughts, the power and variety of its discourses, and

the abundance and beauty of its poetry. Long ere Pindar celebrated in his odes the Olympic victors, had David composed those psalms whose soaring thoughts and powerful words still refresh our souls. And long before Homer charmed the enraptured ears of the youthful nation on the coasts of Asia Minor by the deeds of the heroes of Troy, had Moses and his sister sung their songs of victory on the overthrow of the Egyptian monarch, and Deborah celebrated in her bold metaphors the victory of Israel. When the foundations of Rome, the world's future metropolis, were being laid upon the hills by the Tiber, the prophets of Israel were surveying, with a glance enlightened by the Spirit, the fate of the nations, and predicting their future destiny ; while, with a power of eloquence surpassing that of Demosthenes, and with flights of poetry more lofty than those of Æschylus, they announced the judgments of God upon the sins of their nation, or spoke of His grace in tones sweeter than the sweet numbers of a Sophocles. There is no single note in the whole scale of human emotion, from the thunders of holy indignation or the heart-rending cry of despair, to the softest accents of mercy or the ardent lays of love, which does not find expression in Scripture. We keep in memory the names and sayings of the seven wise men of Greece ; but what is their wisdom to the treasures of practical wisdom laid up in the Proverbs of the Old Testament ? We dive into the depths of Plato's views, and admire the nobleness of his ideas ; but the Scriptures speak of the world of the eternal ideal, as of the

well known home of their spirit, and express the deepest thoughts and most comprehensive views with as much certainty and simplicity as though they were treating of the simplest truths in the world, or of those self-evident principles which all acknowledge. Truly, when viewed only from a human point of view, as a mere work of the human mind, Scripture far surpasses all the literary productions of all nations and of every period. Let us but imagine that we had never possessed the Bible, and that it had but just now been for the first time discovered in the corner, perhaps, of some library—and what an impression would such a discovery make! It would create the greatest sensation which a literary discovery could create; a far greater one than if Homer's lays, Shakespeare's plays, or Goethe's poems should for the first time suddenly appear. The wonderful book would form the topic of conversation in all society, professorships would be founded for its interpretation, and to know and read it would form a part of every education. For it contains within itself a whole world of thoughts; it is a universe of mind. Reville, an advocate of modern French rationalism, concludes an essay in the *Revue des deux Mondes* (1864) with the following words: 'One day the question was started in an assembly, What book a man condemned to a life-long imprisonment, to whom but one would be allowed, had better choose to take into his cell with him? The company consisted of Catholics, Protestants, philosophers, and even materialists; but all agreed that his choice would fall



only on the Bible:' (<sup>10</sup>) a distinguished tribute to the Bible—a tribute not merely to its intellectual excellence, but also to its *religious* importance.

In speaking of other writings, we are wont to expatiate upon the enjoyment they have afforded us, or the admiration they have called forth, when we would convey a notion of the impression they have made upon us. In the Scriptures, however, we breathe another atmosphere. They do indeed elicit our admiration, and afford us a high degree of intellectual enjoyment; but if we are to declare the peculiar effect they produce upon us, we must say: It is the spirit of religion which moves us, and which we here meet with in a power and purity found nowhere besides. Here is the original source whence flows the religious spirit. Hither, therefore, does the religious life ever return as to its fountain. What else was the Reformation than a return to the sources of religious life? As at the Reformation era there was a return to the original sources of intellectual culture, so was there also to the original sources of religion. The former were sought in the literature of Greece and Rome, the latter in Holy Scripture. The former movement was the result of the studies called Humanities, especially the classics; the latter of the Scriptural principles of the Reformation. In certain individuals, as in Melancthon and others, both were united; and the union became an indissoluble one for the Protestant Church, for the languages and the Gospel are intimately united. God himself hath joined them together; for it was He

who caused the Old Testament to be written in Hebrew, the New in Greek. 'The languages,' says Luther, 'are the scabbard in which the sword of the Spirit is hidden.'<sup>(11)</sup> But the spirit which speaks to us from the Holy Scriptures in these languages is not the human spirit, but the spirit of religion itself. It is in the Scriptures that we hear the original utterances of religion. A return to Scripture is in every age the revival of its religious life. When, in the first decade of the present century, the religious spirit, reviving from the mutilation and shallowness of rationalism, stirred the depths of men's inner life, it was the return to Scripture which gave strength, health, and a future, to this renovation of religion. Then, as at the era of the Reformation, it was the Epistle to the Romans more especially which seized upon and ruled the thoughts and feelings of men. And how frequently has it happened that when, at special seasons and places, the study of Scripture has been diligently cultivated, a revival of religious life and evangelical Christianity has resulted therefrom.<sup>(12)</sup> Scripture is the primitive source of religion, and herein lies its *necessity*.

How far, then, may Scripture be said to be necessary? Certainly it cannot be said that the individual Christian cannot be saved without it.<sup>(13)</sup> Many have been saved who have never read the Bible, who have, perhaps, never known it. Irenæus tells us of Christian congregations on the banks of the Rhine, towards the end of the second century, who, though not possessing the Word of God in the Scriptures, never-

theless bore it in their hearts. There is assuredly but one thing necessary to salvation: to believe in the Lord Jesus Christ. We can, then, conceive an individual Christian just able to exist without Scripture. But if he would really be certain of his subject, and independent in matters of faith, he cannot dispense with it. As in common life a man who cannot read is ever, to a certain degree, dependent upon others, so is it also in religious life. It is indispensable to the independence and maturity of religious faith and life, to be able to ascertain for oneself, as it is said of the Bereans (Acts xvii. 11), whether these things are so. Although the Christian is referred, in the first instance, to the preaching and instruction of the Church, yet he is not to believe merely upon the Church's word, but is to search and to convince himself. For this purpose he needs the Scriptures; for all religious teaching must be tested by this primitive source of religious truth. In this sense, then, Scripture is indispensable even to the individual Christian. To the Church, however, and its office of instruction, it is of the first and most absolute necessity; for the Church must have a rule for her guidance in faith and practice, and for the resolution of those doubts and questions which may arise during the course of her history. But what is this rule and standard to be? What else but that revelation of God by which He has made known to the world His purposes of love? It is this which is the foundation of religion and of the Church, it is this which should be the Church's rule of judg-

ment, and it is this which is deposited in Holy Scripture. For what is the *matter* of the Bible, but those acts and words of God in which He has opened His very heart, and disclosed to us His purposes of salvation—that whole, great, glorious history in which His thoughts of love have been revealed and fulfilled? For the Bible is no mere collection of maxims, and precepts, or religious truths, but that great history of salvation which, commencing with the first beginning of our race, was continued through the times of the patriarchs and prophets, culminated in Jesus Christ and the events of His death and resurrection, and will be completed in that future world which is promised us.

It is this which forms the matter of Scripture. Its first pages tell of the creation of heaven and earth, its last of the new heavens and the new earth. Between this beginning and ending is contained this whole, full history, whose central point is the cross. The cross casts a light upon all that precedes and follows it. Jesus Christ, crucified and risen, is the end towards which all the ways of Divine revelation tend, and from which they again proceed. He is the centre, the essence of the whole Bible. To Him all events relate, —some more nearly, some more distantly,—and hence some are more and some are less important; but all are connected with Him, and therefore should be profitable to us. All Scripture testifies of Him, and ‘all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction,

for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works' (2 Tim. iii. 16).

Under this light must all that Scripture contains be viewed. From this central point and aim it is that all must *be understood*.

We hear much of the obscurity of Scripture, and this is often advanced as a reason for neglecting it.

It is true that we must bring a certain degree of historical knowledge to its perusal, to be able to understand that which is peculiar to it; but this is more or less necessary with every book, even of human authorship, relating to historical events, whether of the present or the past. And even when we understand ever so clearly the historical circumstances to which the peculiarity relates, and are ever so skilful in the language, there will still be much that will remain obscure to every reader. We theologians are best able to judge of this, and the history of biblical interpretation bears witness to it. This obscurity lies not only in the difficulties presented by the language, or in the want of the necessary historical knowledge, but in the matter itself. But even if a greater portion were sealed to us, we might still say, with far more justice than Socrates, when speaking of the writings of the heathen philosopher Heraclitus, surnamed the Obscure, 'What I understand of it is so excellent, that I can draw conclusions from it concerning what I do not understand.' And the deeper we dive into Scripture, the more we shall understand of it. It is the case with every



really great work, that it ever becomes increasingly valuable and important to us. A work which a first perusal will exhaust, can have no very special depth and fulness; while one which is ever disclosing new thoughts and beauties, is alone of real importance. The Bible is an inexhaustible treasury. The New Testament may be classed among the small books. We can carry it in our pockets. And yet, though it has been studied, explained, and preached upon for eighteen hundred years, who can say he has mastered it? Only the superficial could imagine such a thing. It is, as Luther once said, like a great tree, on which, when we have shaken and beaten it ever so much, we still find more fruit.

We must, indeed, bring a right state of heart and mind to the Scriptures, if we are to understand them. Susceptibility is an ingredient necessary for comprehension. They who would understand an author must, as Goethe says, go into the author's country. And they who would understand the book of religion, must bring a mind open for its reception. As God in Nature only speaks to those who know Him, and have eyes and ears for His manifestation therein, so they alone hear His voice in Scripture whose heart is open to His revelation. If any one fails to find God therein, it is no fault of Scripture; it is not sealed; it is his heart which is closed against it. In order to understand it, we must take up a right position with respect to it. We must surrender ourselves to it, with an absence of self-consciousness, desiring only to hear what it has to say to us, and not to find ourselves in it.

It has been often said, that the Bible is the book in which every one finds what he chooses. Certainly, he who desires to find his own notions in it will so find them. But is this the fault of Scripture, or of the man who will find without seeking, who first brings in what he afterwards brings out? The best remedy for this abuse of Scripture, is Scripture itself. We need but to search it with an absence of self-opinion, and a desire of discovering what it contains. This is the testimony of Jesus Christ, the history of God's revealed way of salvation; and this is what we want.

The Church of Rome requires that Scripture should be interpreted according to tradition, according to the teaching of the Church. But what if tradition is discordant? What if the Church's teaching is unscriptural? No one can find the Romish mass in the Scriptures who does not first place it there, and no one can support the latest dogma of the Romish Church by Scripture without misinterpreting it. This, then, is no remedy for arbitrary interpretation. In fact, there is no external remedy for error and self-will, but only an inward, moral, and spiritual one. The remedy for an arbitrary spirit is obedience to the truth, the subjection of self to the Word of truth; and the remedy for error is the gradual conquest of error by the Spirit, who, by means of Scripture, leads from one truth to another. It is our own fault, and not the fault of Scripture, if we fail of attaining a correct perception of truth. For in it, as in a register of the kingdom of God, is deposited the whole revela-

tion of God. Hence it is at all times the Church's safe guide in all dangers and duties. (<sup>14</sup>)

Is it, then, so certain and reliable? This has been disputed. Certainly, if Scripture is to be a correct and trustworthy account of the great drama of the Divine revelation, as we believe, and as the Church at all times has believed, it cannot have originated in the fallible human mind, but must be in truth the Word of that same Spirit who effected and presided over the revelation itself. If Scripture is, as we believe, a necessity for the Church, then is it also both the demand and the conviction of faith, that God would not have left it to accident whether such Scripture should be produced, nor have committed its composition merely to men, but would Himself have ordained and effected its existence. It is not a fact originated by the choice of man, not merely a work of the human mind, but of the Spirit of God, *i.e.*, it is inspired. The whole Christian Church believes in and teaches the Divine inspiration of Holy Scripture. The New Testament asserts it of the Old; the Lord and His apostles often designate it as the Word and Work of the Holy Ghost; and the Church believes the same of the New Testament, for this is even more perceptibly pervaded by the presence of the Spirit of God.

Recently, however, the doctrine of *the Divine inspiration of Holy Scripture* has been made the subject of special attack.

Do we understand inspiration aright? It does not mean that no room is left for the agency of the human

mind. To maintain this is to contradict evidence. They who say so are setting themselves in opposition to evidence. The biblical writers made researches, collected, and sifted, as other writers do. The prophets, as Luther says, studied the more ancient Scriptures. And when the Apostle Paul writes one of his epistles, his mental powers are all as much at a stretch as when he delivers one of his great speeches, such as that before the Areopagus at Athens (Acts xvii). The doctrine of the Divine inspiration of Scripture is not to be understood as excluding human mental activity. The authors of the books of the Bible are authors, and not mere scribes. What they wrote was not dictated to their pens, but it passed through their own minds. Yet it was no mere production of their own minds, but they being moved and filled by the Spirit of God; and it was out of this Spirit that they spoke and wrote. The Spirit of God controlled their mental activity by revealing truth, illuminating their minds, and directing their words, so that they said the right thing in the right words; and, so said, it was adapted to the use, not only of their own times, but of the Church at all times. The fact that the Holy Spirit acted upon their minds did not spare their labour, but required it. God did not treat them as mere machines, for it was only by the most concentrated energy of their own minds that they became organs of the Spirit who speaks to us through their mind. And that which He thus says to us is not arbitrary instructions and information, but the revelation of salvation and the Divine counsels

for our happiness. Scripture is not a collection of human sciences, but the Divine charter. It will not spare us the labour of investigation in matters of secular science, but it will answer our inquiries concerning the way of salvation; it will afford us no solutions to the problems of physical science, but it will furnish us with the solutions which we need concerning God's purposes of mercy; it will not teach us, as Cardinal Baronius says, how heaven moves, but it will teach us how to get there. It was for this purpose that it was inspired by God. <sup>(15)</sup>

But are these things so? Can we be *certain* of this inspiration? It is a decisive question, but we are able to give it an affirmative answer.

This certainty has three degrees.

When we approach the Scriptures, and give ourselves to their contemplation, the first thing which produces an overpowering effect is their magnificent unity, their wonderful harmony. We admire a Gothic cathedral, the splendour of the original conception, the richness, the consistency, the adaptation and harmoniousness of its several parts. Holy Scripture is such a cathedral, and more than this. It includes the greatest variety. In it is contained a multiplicity of ideas, of knowledge, of facts. But one thought runs through the whole. It is the same religious spirit which breathes upon us in all its several parts. It is one and the same teaching which it carries on in all its several books; one and the same truth which it everywhere proclaims; one and the same way of salvation



which it everywhere bids us walk in; one and the same purpose of God for our eternal happiness which it everywhere declares, with greater or less distinctness, and in various stages of accomplishment, but ever one and the same. This unity of Scripture cannot but excite both wonder and admiration, when we consider that we have here, in fact, the whole national literature of Israel, a literature descending from remote ages, diffused over a period of about 1600 years, the work of the most diverse authors, written under the most widely differing circumstances and events, for the most opposite purposes, in the greatest variety of form—and yet what wonderful unity of spirit and opinion! Where, in the whole world, where, in the whole circle of literature, can anything be found which even distantly approaches it?

Nor is it this unity only which excites our admiration, but still more the harmony existing between its different parts. For Scripture forms one great whole. It is not like a collection of writings—it is like a single book; it is an organism in which each part is necessary, and none incidental or superfluous, but each serviceable to the whole, from the first page to the last, from the creation to the renewal of the world; and the centre of this great whole is Jesus Christ and His cross. We cannot but confess that this could never have been done by men; for they who wrote the several parts often knew nothing of each other; they knew nothing of that whole for which they were labouring. Neither accident nor human intention brought this to pass, but a higher Spirit. Scripture is a wonderful

structure—a structure to which there must have been an architect. It is a ruling mind alone which knows how to utilise and combine individual efforts. It is the ruling mind which profits by the offices of individual members. (<sup>16</sup>)

And every one may experience that this Spirit here speaks to us with original power and truth. A series of Christian writings, from the period immediately following that of the New Testament writings, has come down to us: an epistle of Clement of Rome, one of St Paul's disciples, to the Corinthians; letters of Ignatius, bishop of Antioch; a letter of the venerable Polycarp of Smyrna, one of St John's disciples; and various others. No one can read these writings of the disciples of the apostles, of the most respected Christian teachers and representatives of the Church of their age, without being seized with astonishment at the wonderful difference between the New Testament Scriptures and these writings of the apostolic disciples. Even a Schelling found in this remarkable difference the strongest proof of the inspiration of the New Testament. (<sup>17</sup>)

Thus, then, has the Church in all ages testified to Scripture, not only as a declaration of the truth, but as the primitive and standard proclamation to all ages. Never has the Church hesitated in her confidence in Holy Writ. Ever has she lived in the certainty of possessing therein that Word of God which she needs. And this her certainty is no arbitrary idea, no unfounded assertion, but the universal belief of all

Christians and of all Churches; universal, because inseparable from the very nature of the Church herself. And this her faith is no product of her own reasoning; it is effected in her by the Spirit of God, by that same Spirit who produced the Scriptures, that they might furnish the Church, which is His creation, with the light she needs. As the Spirit of God bears testimony to our spirit that the proclamation of Jesus Christ is the truth which will save us, so has the same Spirit ever testified to the Church that the word of Scripture is that word of God which will guide her into all truth. And this faith has been progressively confirmed to Christendom. Men have experienced, in the course of ages, that they really possess in Scripture what faith assured them that they did, viz., the sure guide and unerring standard of God's word. The history of Scripture is but a history of its progressive corroboration. <sup>(18)</sup>

And having this experience, she will not let herself be led astray; her faith will not be shaken even by modern *criticism*.

Allow me a few words on this subject.

We live in the age of criticism. Many have had their faith in Scripture shaken by criticism, but without reason; for what is it that is objected to Scripture? Is it replied, that its matter is a stumbling block? We ask: Why? Because it speaks of the sun in a manner inconsistent with the Copernican system? Scripture is not designed to make us astronomers, but Christians. Or because it contradicts history? Far rather do

historical researches corroborate Scriptural statements. There was a time when the narrative of the sojourning of Israel in Egypt was regarded as a fable. Now the papyrus rolls and ancient wall paintings of Egypt testify to its reality; and in the Pillar Court of the Berlin Museum there is an ancient sitting figure of King Rameses II., which was undoubtedly beheld by Moses. <sup>(19)</sup> Doubt has been cast upon the accuracy of the descriptions of Nineveh in the book of Jonah, and of the Babylonish court in that of Daniel; but the researches of our days have but served to confirm them. <sup>(20)</sup> And if we descend to the New Testament, every man of information must confess that its descriptions fully correspond with what he elsewhere learns of the historical condition of its era. <sup>(21)</sup>

Objection has been made to the matter of Holy Scripture. Objections of taste: But what is more subjective than taste? Frederick II. of Prussia, as is well known, pronounced the plays of Shakespeare barbarous. We think rather differently of them now. Objections in a moral point of view: It is indisputable that Scripture is a source of moral renovation. Objections to the miracles it narrates: <sup>(22)</sup> But this is a question of principle, a cardinal question, in which different views of the universe are concerned.

Modern investigation has especially delighted to occupy itself in inquiry as to the periods and authors of the several books of the Bible. And it is chiefly the results, the real or supposed results, of such investigations which have caused anxiety to many

minds. But such anxiety is needless. There are few provinces of mental activity in which errors more easily occur than in that of literary criticism. Philologists, whose special concern such criticism is, will readily confirm this. Schleiermacher was versed, as few others have been, in the writings of Plato, and yet he erroneously rejected many of Plato's discourses. And shall we theologians be free from this law of error in the province of biblical criticism? And even if a negative criticism should be correct in many instances, this alone does not touch our faith. The five books of Moses retain their value and importance even if we are obliged to concede to criticism that longer or shorter component parts were added by other men of God to what Moses himself wrote, that this work might thus attain the completeness necessary to fulfil its purpose for the Church of after ages. Our faith does not depend upon the decision of the question: Whether the Gospel according to St Matthew, in the form in which we possess it, is the work of St Matthew himself. I believe that it is so; but it would not, in the slightest degree, affect my faith if I were forced to yield to the conviction, that the earlier sketch made by this apostle had been enlarged by additional narratives of events in the life of Christ by some other witness of the apostolic era. I cite these examples to show that the question of authorship alone is not a question of faith. Certainly this has its limits; and these are, when the genuineness of the book, or its utterances concerning itself, are impeached. To all



criticism which denies these, we will oppose the impression made by Scripture upon every unprejudiced reader, that the very Spirit of truth is here addressing us with a power and purity nowhere else met with, and will then put more faith in this spirit of the truth of Scripture than in the arguments of criticism. And even if we were obliged, which we are not, to give up one or another book of the Bible, our faith would not be given up with it. One school of criticism, the Tübingen school, has left us but four of all the Pauline epistles—that to the Romans, the two to the Corinthians, and the Epistle to the Galatians. And yet we cannot but assert that, if we had but these four, we should still have the whole of Christianity. We might lament that we had no more, but we should be able to obtain from these the knowledge of Jesus Christ, of His redemption, and of our salvation. But, thank God, we have more. It is now universally acknowledged that this school of criticism has dealt far too arbitrarily, and uprooted far too rashly. Much will have to be acknowledged which criticism is now perhaps questioning. A true and a still seasonable saying was written twenty-seven years ago by the venerable Roman Catholic theologian Hug, in his opinions of the Strauss's 'Leben Jesu' of his days (p. 59): 'It has become customary among us, for any one who desires to earn the fame of scholar, in the department of theology, to bring into the market some striking and audacious attack on the sacred monuments of our faith, and to outdo all his

predecessors in this kind of ware. The audacity supplies the place of solidity. A sharp and flippant proposition, which stakes everything, will procure the same fame among us as a well placed witticism in France.'

We should not find these attacks so imposing, if we were more familiar with Scripture, if we more lived in it. And yet the purpose for which Scripture was given to us is, that we may make our heart and mind intimately acquainted with it, and not that we may consider it and treat it merely as an object of critical operations. Scripture is supported by a very fertile history—a history not merely of the criticism it has undergone, and from which it has ever come forth victorious, but of the experience which has been made of it by the Church. During the course of ages, the Church has not become less certain, but more certain about the Scriptures; and they who take up a right position with respect to them, will share in this experience of the Church, and progressively increase in affection for them. It is true, in all cases, that love grows in the way of duty. Our duty to the Scriptures is to read them and live in them; and this, too, is the way of attaining certainty concerning them.

And whom does it more become to be intimate with Holy Scripture than us, the Protestant Christians of Germany? Luther's translation of the Bible is the pride of our nation, and the pearl of our literature. It has bestowed upon our people that language in which

our greatest intellects have written and spoken. It has made the Bible a national book, in a degree which it never was before. It is the common ground on which men of all ranks, and of every degree of cultivation, from the highest to the very lowest, meet. The Bible forms an intellectual bond between all classes of the people, in a far greater degree than the poems of Homer did among the Greeks. And what a bond! It is in the highest concerns of the soul, in the greatest questions of the intellect, in the holiest thoughts and feelings, that we here find a meeting place. Here, too, it is that our souls ever meet with new refreshment. Scripture is a fountain of living water, in which our souls may bathe. Hither let us resort from the distractions of the world, from the noisy pursuits of the age, from the strife of thought and feeling; here will our souls be tranquillised, here are we surrounded by the breath of eternity, here is the sanctuary of God. Let us learn to live in the Scriptures, and we shall thus learn also to love the Scriptures.

And the more we lovingly dive into them and make them the nourishment of our spirits, the more will they awaken within us desires for that Divine grace of which they testify, and which is brought to us in those means of grace which the Church is appointed to administer, namely, in the preaching of the Word and in the Sacraments.

## LECTURE IX.

### THE CHURCH'S MEANS OF GRACE.



THE purpose of God is our redemption, *i.e.*, our fellowship with Himself. It is this for which we were destined, and in which we find our truth. By the person and work of Christ this redemption was effected, the Church possesses this treasure, and Scripture furnishes documentary evidence concerning it. What is thus presented to us externally, must now be made our own possession.

But as it is with Christianity, so is it with the individual Christian. The world could receive Christianity, but could not itself produce it. It was a new act of God, effected within our history; and the Christian is no less a work of God within our soul. Christianity is a new creative principle in the history of the world: hence a new creative spiritual power must enter into combination with our moral life, if we are to be Christians. This is the nature of grace and of its agency in man. It is not merely a doctrine, an admonition, or a precept; it does not merely set up an ideal, and give us new ideas; it is an actual fact, a

creative power which takes possession of our thoughts and wills, and calls forth new thoughts and emotions within us. It is true that it does not enter without means into our inner life. It has its preparatives, its points of connection; it enters into combination with the productions of our own moral efforts and powers. It is no production of our own moral strength, but is a renovation thereof. We can long for it, but we cannot procure it; it must draw near to us and communicate itself to us. It is true that it does not carry on its work without us, for it carries it on within us. The moral work which each man has to do cannot be done for him by another, not even by God; he must perform it himself. Nevertheless, all our fellow working with God rests upon the foundation laid by the work of God within us. God himself must begin that which is new within us, must deposit in us its germ, must impart to us the new moral power. As redemption through Jesus Christ was the act and work of God without us, so is the appropriation of redemption His work within us. It is the Spirit of God which works upon our spirits.

All the intellectual activity of man, all influence of one man upon another, requires its appropriate instrumentality. The two great means by which man works upon man are his word and his deed. And the Spirit of God, too, clothes Himself in these forms, and makes them the means of His grace: word and transaction. The Church has ever designated these two *the Word and Sacraments*, as the means of grace by which the



agency of the Spirit of God draws near and enters into us.

The power of mind is greater upon earth than physical power, and it has ever been new and great thoughts which have set the world in motion. All other powers and forces do but subserve the power of mind. When the proud structures which absolute power or armed force has erected are overthrown and in ruins, mind rises above the ruins, and bears its thoughts from century to century. They alone endure; all else decays. They are the instruments which convey the produce of history to succeeding generations. They form a communication between minds separated from each other by millenaries. They constitute the projectile force of the mind, awaken the energy of the will, and kindle that fire of enthusiasm which is the soul of all great deeds, and the secret of success. But the outward form of mind, and the garment in which thought clothes itself, is speech.

Speech is the revelation of the mind by which it becomes incorporate. The revelation also of God has from the beginning clothed itself in speech. *The word* is become the expression for revelation itself. Truly mind can clothe itself in various forms; it can choose anything as its means for speaking to us and influencing us. It addresses us by the whole wide world of symbolism. But still speech is its most appropriate incorporation; and to all else which it uses to give expression to its notifications, to all signs and symbolism, the interpreting word must first draw near and

liberate the mind which is, so to speak, confined within the visible forms of the sign, before it can thereby speak to our mind. Hence it is speech which is the means of mental intercourse, and the power of mental influence. It is true that there is also a speechless intercourse and a silent influence. But these, too, rest upon words. Words form the tie of connection between mind and mind, which then carries on its work in silence.

It was because God would show to men the purposes of His heart for their salvation, and deliver their souls from the evil of sin, that He revealed Himself by His Word. At every stage of His revelation we see a fresh word of God uniting itself to what had been handed down thus far, and carrying it still farther onwards. It is thus that the word and its effects are propagated from generation to generation. Upon this word, then, rests, in the first instance, the written record, whose object is to renew and exhibit to each age the word which was delivered. Every pre-Christian word of God had for its object Him who is called 'The Word'—even Christ Jesus. When the evangelist sought the most comprehensive, the fullest expression for Jesus Christ, he called Him simply 'The Word' (John i. 1). That is to say: He is the absolute revelation. In Him God has laid up and expressed to us His whole heart, His whole will towards us. He who is the substance of the Old Testament, and the soul of the New, is simply the Word, the absolute revelation of God. The form,

moreover, of His revelation, and the means of His agency, was again the Word in which He delivered Himself to us.

It is true that Jesus did also signs and miracles, and that His very person exercised a powerful influence upon the minds of those susceptible of it. But when He would pour forth His whole heart, and seize men's hearts and stir them to their very depths, He clothed His testimony in word. And it was this, His word, which gave to His signs and wonders, and to His person, their special significance and influence. We all know what heart-stirring power dwelt in the words of the Lord Jesus. And it was the Word which He pointed out to His disciples as the power by which they were to lift the world off its hinges. Their office was to be the preaching of the Word: 'Go and teach all nations;' 'Preach the Gospel to every creature.' And since the time of that first preaching, on the day of Pentecost, the proclamation of the Word has been going on throughout the world.

The Word is the power of the Church. When the knights of Germany offered their swords to Luther for the service of his cause, he refused them, with the declaration: The Word shall do it. (<sup>1</sup>)

The Word is the power of the Church, and the means by which it is to be extended. Many a time, indeed, have ambition and selfishness entered into alliance with the missionary work of the Church, and placed their secular resources at her disposal. Yet

the preaching of the Word has ever been the special power of missions. When the Gospel is carried to the heathen, it brings not merely religion but civilisation. Missions are of eminent importance with regard to civilisation, of far greater than those imagine who despise them and stigmatise their work as pietistic. And the ultimate basis of all this salutary agency is the Word.

The Word comes before us under various forms. When the mother teaches her child to pray, or explains Bible pictures to him; when the teacher of the young gives instruction in Bible history; when from the professor's chair we develop before our young theologians the mysteries of Christian doctrine, or when I speak to you here on matters of Christian faith,—all these are but the announcement of the Word under various forms. But its special form still is its public declaration by *preaching*. It is here that it concentrates its whole strength, and will exercise its full influence.

But then it must be really the preaching of the Word of God. It must be no mere twisting and turning of phrases, no dressing up of the dry chips of human wisdom, no exhibition of the preacher's own wisdom, intellect, or eloquence. We are to preach, not ourselves and our gifts or our poverty, but the Word of God, *i.e.*, Christ Jesus. Nor are men to want to hear us, and our thoughts or smooth words, but the Word of God, *i.e.*, Jesus Christ. But when preaching really is what it ought to be, it is the most

answerable, most special, and most efficient form of the Word of God.

Preaching was the chief occupation of Christ during His earthly life, and He appointed preaching to be the chief duty of His disciples after His ascension. Preaching was the office of the great prophets of the Old Testament; preaching was the business of Christ's apostles; the religions of the ancient world and their opposition to Christianity were overcome by the power of preaching; and the history of the Church has told us of many who have wielded this sword of the Spirit with wide-spread efficiency. Preaching is a heart-stirring, a world-stirring power. Luther's preaching introduced and gave a tone to a new era, kindled a new light and life in the souls of individuals, and poured into the minds of the desponding the consolations of Divine grace. Hence our Church has ever distinguished and treated preaching as the chief matter in public worship, or at least has insisted that it should be so treated by those who are called upon to preach. It is true that the public announcement of the Word is not the only preaching. Nature, too, preaches to us; the religious decorations of our churches and of our houses preach to us. But the means by which God most specially and directly speaks to us, spirit to spirit, heart to heart, is still by the Word; and the most special form of that Word is its public announcement by preaching.

What, then, is the subject matter of the Word? It may be a single text which strikes us. Perhaps it



penetrates our whole being in a single moment, perhaps it sets the seal to and concludes a long course of preparation; yet still we need the whole Word, that whole Word which is made up of *law and Gospel*. If we are to be possessed of a sound Christianity, and fully to appropriate the blessing of redemption, both must produce their appropriate effect upon us.

With the whole human race, no less than with each individual, God deals in the way of a progressive course of instruction. History is the education of the human race; and this law of the whole is repeated in the case of the individual. Now, the moral law of all education is: through law to liberty! When the evangelist would point out the contrast between the Old and New Testaments, he says: 'The law was given by Moses, but grace and truth came by Jesus Christ.' When the Apostle Paul would characterise the difference of the ages, he designates it by the words law and liberty; and it is a fundamental doctrine of our Church to give due emphasis to this difference between the law and the Gospel. Certainly they stand not merely in contrast, but also in relation to each other. The Apostle Paul calls the law our schoolmaster to bring us to Christ. Thus it is that the law subserves the Gospel, and leads us beyond itself to the liberty of the Gospel. Yet still this relation in which they stand to each other depends upon their difference. We all know that a new age began with Christianity. The age of the law gave place to the age of grace. True it is that God has been in all ages the God of grace, and

that we find the Gospel even in the Old Testament. The very soul of the Old Testament is the promise of Christ. Yet it is still only a promise. The Gospel is the future of the Old Testament, the law its present. When we read the precepts of the law in the Old Testament, it may perhaps seem to us incomprehensible why they should extend to all those details and externals which are, according to our notions, so indifferent, instead of being confined to great moral truths. It would be incomprehensible, nay, it would be arbitrary, if the law had not been intended to serve for the purpose of education. It was to be felt as law; it was to be a yoke upon the neck; it was to demand the allegiance of the whole man, to confine every step, every action of the whole life, within the bounds of obedience. We often command certain things to our own children which are not necessary. It may be perhaps indifferent in itself whether they do this or that; yet, because we have commanded it, they are to do it,—not for the sake of the thing itself, but for the sake of our command. They must learn obedience. A time may perhaps come to them, too, when they may be delivered from this strict discipline of law, and act as they like; but not till they are ripe for this liberty. It is the very use of law to ripen them for it. Law is needful to us all. It is said in Scripture (Lam. iii. 27): ‘It is good for a man that he bear the yoke in his youth.’ He who has not learned to obey has not learned to command. He whose self-will is not restrained and broken in his youth, will not in

after years know how to make a wise use of liberty. The law is a necessary stage of moral development. If any one overleaps it, or would, from false tenderness, exempt another from it, an undisciplined and arbitrary character will be the result. It is, however, the high road to freedom. Many, indeed, never get beyond the law; they always remain under the law, either in their external or their inner life. What they need is to get beyond it, and to be free from it; as the apostle expresses it: through the law to die to the law.

How, then, does the law serve to lead us on beyond itself? Its first office is to bring us under discipline. It restrains the outbreking of our passions, and opposes its prohibitions to their motions. We must learn to control ourselves and our appetites by the power of our wills. It cannot, indeed, annihilate our appetites, nor of itself exterminate our sinful inclinations. Laws cannot change the heart; inclination cannot be commanded, nor love prescribed. The law is not a remedy against sin, it only makes us conscious thereof; for it is just when we strive to control ourselves, and to bring ourselves into subjection to the commandment, that we feel most forcibly the opposition offered by our sinful inclination. He who deals most strictly with himself, most feels and acknowledges his impotence against that power of sin which rules within. It is true that we ought to labour diligently in the work; but all our severity towards ourselves, and all our moral effort, will not change us. We ought to contend against our faults, and to strive after

virtue; but when we have conquered ever so many faults, and acquired ever so many virtues, and done ever so many good works, and are ever so legal in our whole deportment, we do not thereby become other men. Certainly, it is better to form serious purposes than to lead a life of thoughtlessness and frivolity. But good purposes alone will not bring a man to heaven. It is a pleasant thing to behold youthful enthusiasm following after the moral ideal ever hovering before its eyes, and rising above that low level of morality to which so many of our young people have sunk. There is something lovable in the noble moral efforts of youth. You all know the narrative of the rich young man in the Gospel, who approached our Lord with the question, 'What must I do to inherit eternal life?' He was such a youth, a youth filled with enthusiasm for the ideal. And there stirred within the Lord's heart, as there does in ours, the feeling of delight at the moral nobility of human nature. He beheld the youth, we are told (Mark x. 21), and loved him. And yet this very history shows that the moral ideal alone cannot help us. We can never thereby overcome the discord which we bear within us. I am bold to appeal to the experience of every one who has trodden it, whether the path of his own moral effort has led to true freedom. You know what was the morality developed in the ancient world. Does there exist a more sublime or nobler moral enthusiasm than we meet with in Plato's world of thought, and in his ideal of the true and good under the

form of beauty? And what is it, in the ancient world of Greece and Rome, which so powerfully kindles our youthful ardour, and will continue to betray the youthful mind into enthusiasm so long as it is true to itself? What but that ideal atmosphere of moral beauty by which that world is pervaded, that noble spirit of moral effort and struggle which appeals to our mind by the deeds of its great men? And yet to what did the old world attain? It was her office, after having developed and exhausted all the possibilities latent in human nature, to recognise its impotence. It was, and continues to be her office: to be an ever loud-tongued memento of human limitation.<sup>(2)</sup> I say nothing of that defilement of sin into which so many sank. I am only speaking now of her nobler representatives; and the lower we descend the stream of time, the more numerous are the voices bewailing the unhappy discord which we are incapable of overcoming.<sup>(3)</sup>

The experience of all who have trodden this path is: we would, yet cannot; we will, and yet we will not; we struggle to be free, yet are not free; we are ever making new resolutions, and yet never fulfilling them. 'Oh, wretched man that I am!' exclaims the Apostle Paul, in that touching lament in the seventh chapter of Romans, in which he is describing this inward discord, and the impotence of his own will against the supremacy of nature's sinfulness. And every one who travels by the same path reaches the same end. The experience of all who walk therein is: We have felt



profoundly unhappy. (4) And so it was meant we should; for this is the end and aim of the law. It is then that the Gospel steps in. 'When the fulness of the time was come,' says the apostle, 'God sent forth His Son' (Gal. iv. 4). He means the time of the law. Both Israel and the heathen world had their time of law. What the Mosaic law was to Israel, the ideal of philosophic morality was to the heathen world; and when the fulness of the time was come, God sent forth His Son, is repeated in the case of every individual. When the law has fulfilled its office in him, it gives place to the Gospel.

The Gospel, however, is Jesus Christ. He is the substance of Christian preaching. He preached Himself, His apostles preached Him, and we, too, preach Him.

What is meant by preaching Jesus Christ? It is to preach the grace of God, the forgiveness of sin, and peace of conscience. If we would fix upon the very essence of Christ's preaching, we should all mention such sayings as: 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest' (Matt. xi. 28); or such words of comfort as He spake to the 'woman which was a sinner:' 'Go in peace; thy sins are forgiven; thy faith hath saved thee' (Luke vii. 48-50); or if we were thinking of parables, upon that prince of parables, the Prodigal Son (Luke xv.). If we inquire what was the essence of the apostolic preaching, St Paul will answer us: 'We preach Christ crucified;' 'I determined not to know anything among you, save

Jesus Christ, and Him crucified' (1 Cor. i. 23; ii. 2). The preaching of the cross, however, is the preaching of reconciliation: 'God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him' (2 Cor. v. 19-21). If we inquire, moreover, what was the preaching of Luther, and what is the fundamental doctrine of our Church, we find it, in accordance with the teaching of the Apostle Paul, to be: *justification by faith*; in other words, the *appropriation of reconciliation*, *i.e.*, of the forgiveness of sins, and Divine adoption, by the believing reception of the grace of God. It is this which is preaching Christ.

It is true that the doctrine of justification through faith has ever been accused of being prejudicial to morality, of separating religion from practice, of weakening moral seriousness and zeal. Even St Paul had to experience such attacks, and they formed the object against which the battle of his life had to be waged. Not faith, but works, said his opponents, are the way of salvation. Faith and works, said a subsequent age. Not faith, but reason, says rationalism. Not faith only, but chiefly the feeling and the works of love, teaches the Church of Rome.

While the Romanist says: justification is to be

attained by the way of sanctification; we say: sanctification is to be attained in the way of justification. Not till we are certain of His mercy, shall we be able to give to God the glad affection of our hearts! Not till we are reconciled to God, can we live in friendship with Him; and all holy obedience is but a grateful response to the gift of His grace. But it is by faith alone that we become certain of His grace. Such is the teaching of our Church.<sup>(5)</sup> For the heaviest burden which oppresses us is guilt, and the consciousness of guilt; and the first and foremost of all our wants is forgiveness of sins and certainty of God's mercy.

It is said that the doctrine of justification is prejudicial to morality, and yet it is an expression of moral seriousness. For the degree of the strength and vitality of each man's moral consciousness is the standard of his morality. Moral consciousness, however, feels first of all the guilt of sin, and then its power; feels it first as the burden which oppresses the conscience, then as the power which controls the will. Before our will can undertake the work of reformation, at least before it can undertake it with joy and with the prospect of success, our conscience must know and feel itself free from the burden of guilt. We must have the right to forget the things which are behind, that we may reach forth to those things that are before. God, however, alone can give us the right to forget our sin; for it is against Him only that we have sinned. It is He only who can forgive us, and

not we ourselves. We must have His forgiveness, if our hearts are to feel health and freedom.

When a child has offended its parents, it seeks forgiveness before it begins a new life. Until it receives pardon it is unhappy, the burden of its guilt oppresses it, nor can it cheerfully enter upon a fresh course of conduct. Its first, its chief desire, is pardon. And even if it is punished, it knows that this does not undo its fault; even then its deepest want is forgiveness. Nor does it expect forgiveness because it promises future amendment, for it is at all times bound by its duty to its parents and to God to do what is right. Not without amendment, yet not because of amendment, does it receive forgiveness, a forgiveness bestowed only because the parents choose of their free kindness to bestow it. It is true that it is morally impossible for us to assure our children of forgiveness unless we see in them an earnest purpose of amendment; but the ground of pardon lies not in the child but in the parents.

So, too, in our case. It is not we that make amends for our sin and guilt by our good works or good dispositions. We can make no amends, for we owe the very best that we can either will or do. It is not because we promise improvement, not because we condemn our sin and inwardly forsake it, not because our dispositions are changed and our hearts converted, that God forgives us. We cannot earn forgiveness, we cannot deserve it. It is God's free gift, but a gift which He will not bestow unless there takes place

in us a change of disposition. An earnest purpose of amendment is indeed a condition of forgiveness, but it is not its cause. The cause of forgiveness is in God alone and in His free mercy. It is this which forgives us for the sake of Christ and His redemption. It is through this that God's holiness has made it possible to itself to forgive us. But it is our faith which lays hold upon this grace, for it is a faith in the grace of redemption. It is by faith that we obtain forgiveness; for, as Luther says, What thou believest, that thou hast. Not that the ground of forgiveness lies in our faith, as though it were so meritorious an act, so good a work, that God must reward it; nor in our love which proceeds from faith, nor in our repentance which begets it; it is not in us, but only in God and in the atoning death of Jesus Christ. It is grace alone, and nothing else, which induces God to pronounce our pardon and to receive us as His children. It is this which, with the Apostle Paul, we call justification, *i.e.*, our acquittal from all guilt and punishment, and our admission to the rights of sonship. Not because we are not sinners, but though we are sinners; nay, just because we are sinners, and believe in His pardoning grace, are we pronounced free, guiltless, and just, and received into favour.

Justification, then, is not a change which takes place in us, but, if we may so speak, an occurrence which takes place in God, a change in the sentence He passes upon us, in His view of us, in our value in His sight. He chooses to regard and treat us as



His children; for the Spirit of God bears witness with our spirits that we are the children of God, bears this witness through the Word of God, which addresses us in those loving terms: My son, my daughter, be of good comfort, thy sins are forgiven thee; thy faith hath made thee whole. Thus does the Spirit, by means of the Word, produce in our hearts the glad, the God-reposed assurance which a Christian must possess if he is to live and die as a Christian should; for from this alone can grow a happy child-like love to God, a grateful obedience in life, and a joyful hope in death. These are the aim of God's Word, and its triumph.

In the case, indeed, of each individual Christian, this assurance passes through many fluctuations, and is subject even to declensions and revivals. But the Word of God is stronger than our weakness; it is, moreover, accompanied by those attendants on the Word which God has ordained to support its agency and to assist the weakness of our faith, namely, *the Sacraments*.

What are the Sacraments?

They are, first, symbolical transactions.

No religion is without symbols, nor is the Christian religion. Symbolism meets a want of human nature. Puritanism, which is acquainted only with bare walls, mistakes human nature. Truth delights in taking a visible form, and the Word clothes itself in a shape which may strike the senses. (°) Our whole life is interwoven with symbolism. The thoughts of our

minds, the inclinations of our hearts, all seek a symbolical expression. And why should not those of our religious life? No worship can exist without symbolism. All worship is a sacred symbolism. And do we not involuntarily carry symbolism into our whole life? When we fold our hands, when we bow or raise our heads, when we bend our knees—what are these but symbolical actions, sensible expressions of that which is not sensible? We ever delight in surrounding ourselves with what is symbolical. We have made the cross the universal symbol of Christendom. Every picture of our Saviour is a symbol. Nay, there is symbolism in all art, for art never fully rises to its subjects. The more elevated its subjects, the more is art but a mere indication thereof. It strives indeed to become the perfect expression of its subject, but is ever forced to confess that it is far from attaining its end. Never will a painter succeed in adequately depicting the grace and truth that shone in the countenance of Jesus Christ. All true art contains an element of symbolism. It is by this very feature that it becomes a guide to lead us out of this visible into the invisible world. (') And we need such helps even in religion. No religion has ever been without symbolism, nor is the Christian religion without it.

— But a symbolical action is a higher or more concentrated kind of symbolism than a symbolical object. We find symbolical acts in every religion, and also in the Christian religion. They are involuntary. If I bless another. I involuntarily place my hand upon his

head. Worship is a system of symbolical actions, and so too is Christian worship. Where they are absent, it becomes cold and bare. They meet a want of our nature. There is, however, a difference between the pre-Christian and Christian religions. The former were the religions of prediction; the latter is the religion of fulfilment. The symbols of Christianity do not direct us to something which is future, and beyond themselves; but they speak to us of that which is present, and which the highest of symbols, viz., the Sacraments, bear within them. The Sacraments are symbolic actions; but they are pregnant symbols; they possess the thing which they signify.

We reckon but two Sacraments: Baptism and the Lord's Supper. The Romish Church reckons seven—a number first established in the Middle Ages. In earlier times the number fluctuated; for the notion of a sacrament was itself a fluctuating one. But Baptism and the Lord's Supper have ever been regarded as pre-eminent.<sup>(8)</sup> And this is the ground we go upon. We, too, have many sacred and important Church acts; we too, have confirmation, confession, the celebration of matrimony, the consecration of the ministers of the Church, and the pronouncement of the Church's blessing over her departed members. But none of these acts are equal in dignity and importance to Baptism and the Holy Supper. These rest on the express institution and ordainment of Christ himself; and we believe that what they signify they also contain and impart.

Before Christ took leave of His disciples, He ordained

Baptism as the act by which all should be received among the number of His disciples, and into the fellowship of His future Church, who should be willing to be so. (<sup>9</sup>) Baptism is the Sacrament of reception. Its external form was not entirely new. It succeeded earlier ceremonies. Washings and purifications were prescribed in the Old Testament, and John the Baptist had used water baptism, the symbol of repentance and forgiveness of sins, as a preparation for the appearance of the kingdom of God. But Christ introduced new matter into this form, viz., that confession of the Father, and of the Son, and of the Holy Ghost, which was henceforth to be combined with this rite. Baptism was to be reception into communion with the Triune God, and into participation in His redemption. But the central point of the revelation of redemption is the atonement on the cross, the forgiveness of sins. It is this which is signified in this act. It is an emblem. Its emblematic character lies in the element employed, and in the act itself. Water is the means of purification, and the act of washing the act of purification. Baptism signifies purification from sin,—not only that we are to cleanse ourselves, but that God will cleanse us. (<sup>10</sup>) But it does not merely signify this; it gives what it signifies; it lays the foundation of Christian life. A Christian life is a life of communion with God. The obstacle to this communion is the guilt of sin. Our first, our chief want is the forgiveness of sin. Baptism is the Sacrament of the cleansing of the conscience from guilt. But it is this for the purpose of uniting us with God.

The bond of our communion with God is the Holy Spirit. The Spirit of reconciliation unites Himself with the water of purification, and Baptism is the covenant of a good conscience with God. <sup>(11)</sup>

With us, Baptism has become *Infant Baptism*. As long as the Church remains at the missionary stage, she naturally directs her preaching, and consequently offers her baptism, chiefly to adults. As soon, however, as she has obtained any firm footing, she looks upon such children as are born in her bosom as her own, and receives them into that communion of redemption of which she is the bearer. In the Acts we are often told that St Paul baptized whole households. <sup>(12)</sup> For Christianity would be the soul, not merely of individual, but also of domestic life. The baptism of infants is but the expression of this principle. It is true that when our children are baptized, they know nothing of the transaction; for their mental life is then still lying in that dreamy slumber from which it but gradually awakens. But still it exists, and still they belong to their God and Father. And are they not also to be brought to their Saviour? Do we not pray for our children? Do we not bear them on our hearts in intercessory prayer? And who could doubt but that this is something more than mere form and empty words? Once, when Jewish mothers brought their children to Jesus to bless them, and the disciples would have repelled them because these little children understood as yet nothing of the matter, Jesus expressly reproved them, and took the children in His



arms, laid His hands upon them, and blessed them. (<sup>18</sup>) And why should not we, too, bring our children to Him, and feel certain that He receives them, and gives them His blessing? It is of this that Baptism is the expression.

Certainly, children have as yet committed no actual sin; we delight to call them innocent. But still they belong to that human race upon which there lies the old common guilt. And that their innocence has its limits is shown as soon as the mind awakens from its first slumber, and with it all those evil tempers from which sin is developed. Children need the grace of God no less than adults.

It is true that our children have no consciousness of what takes place at their baptism, for they have as yet no consciousness at all. But does it follow that no real transaction can therefore as yet take place within them? Are not the germs of all its subsequent mental and physical development latent in the newly born infant? And who could determine the time at which these really begin to be called into activity? The first commencement of our inward mental life lies far beyond the boundaries of our consciousness. And even still later, how much there is which lies beyond the limits of our consciousness and never enters into it! The limits of our consciousness are far narrower than those of our mental life. How manifold are the influences, the intellectual and moral influences, which we unconsciously experience! And who would set limits to the Holy Spirit, over which it should be said

that He could not pass? He has His work in the souls of children, as well as in the souls of adults. Yet we grant that this communion with God must become a matter of consciousness. And it is for this reason that we follow Baptism by *Confirmation*,—not to complete Baptism, for it is complete already; not to renew it, for it is a beginning once for all; but that the baptized may express, with his own mouth, that confession of faith upon which he was baptized, that his covenant with God in Baptism may be the covenant of his conscious choice, and that he may receive the blessing at the very time of his moral development and his moral danger. With Confirmation we combine the first reception of *the Lord's Supper*, and consequent full membership in the Christian Church.

In remembrance of the deliverance of Israel from Egypt, a lamb was offered every year at the feast of the Passover, and a sacred meal partaken of amidst solemn rites, in commemoration of the deliverance from Egypt, and as a pledge of the gracious communion of God with His people. This custom was observed by the Lord Jesus, in company with His disciples. When He celebrated His last Passover with them, on the evening before His death, at the time when His soul was most deeply moved by the prospect before Him—the prospect of His own death as a sacrifice for the world of sinners, the prospect of bidding farewell to His disciples whom He was leaving alone in the world—we read that He took bread, gave thanks, broke it, and gave it to His disciples, saying,

'Take, eat; this is My body. In the same manner also He took the cup, after supper, and said, Take and drink ye all of it; this cup is the new testament in My blood, which is shed for you, and for many, for the remission of sins: this do, as oft as ye drink it, in remembrance of Me' (Matt. xxvi. 26-28; Mark xiv. 22-24; Luke xxii. 19-20; 1 Cor. xi. 24-25).

So spake the Lord, and this was the legacy He left to His Church, and as such has Christendom at all times esteemed it. Christians have ever regarded the Lord's Supper as the highest of all transactions, as a most holy mystery, and have ever, in accordance with their Master's words, believed that they had therein His body and blood. Hence, the form of celebration in the ancient Church was, for the clergyman to say, at delivering the elements to each individual: The body of Christ! the blood of Christ! the receiver answering: Amen. And this is still the confession of the Church of Christ in all places. But in what sense, indeed, the Sacrament is the body and blood of Christ, is a matter of contention; and the feast of communion has become the signal of separation.

The Romish Church sinks the earthly element in the heavenly; it is miraculously changed by the consecration of the ordained priest. It is no longer bread and wine, it only seems bread and wine; it is, in truth, only the body and blood of Christ. The Reformed Church makes the earthly element only a sign and pledge of an inward spiritual communion of believers with Christ; it is not the body and blood of

Christ, it only signifies and assures His body and blood, *i.e.*, communion with Christ and the fruit of His death. <sup>(14)</sup> Our Church (the Lutheran) believes itself obliged to take Christ's words as they stand, and as St Paul understood them when he said: The bread is the communion of the body of Christ, the cup is the communion of the blood of Christ—that is to say, that the reception of bread and wine is the reception of the body and blood of Christ.

My respected hearers! The Lord's Supper is the last legacy of the departing Saviour. Even to our natural feelings it would be a sacred thing, as the testament of a dying man. But to a Christian it is more than this; it is that most sacred of all acts of the Christian Church, an act which our thoughts cannot approach without awe. Whether or not our minds are capable of fully rising to it, the chief matter is to receive, with a humble and believing mind, what is here given us, and to obtain the blessing which is here pronounced. It is a legacy of love. We shall only be able to understand it in proportion as we seek to understand what love is. The nature of love is to give itself. Hence, we must see in it the love which communicates itself. This is the road which our thoughts must take if they would understand this holy mystery.

The Lord took bread and wine. These are the two noblest and commonest productions of the earth for the food of man, and therefore did our Master choose them; both of them. We have no right to omit

either. No arts of reasoning can suffice to alter the testament of the Lord, and to justify the denial of the cup to the laity. <sup>(15)</sup>

Bread and wine, moreover, are viands to be partaken of. And for this was the Lord's Supper instituted: for reception, not for adoration. Take, eat; take, drink. We have no right to alter this appointment. <sup>(16)</sup>

They must be received as an image and parable. Bread gives strength, wine gives gladness and courage. It is strength and gladness which our faith and life must derive from the Lord's Supper. What the Sacraments signify they bestow. The matter of this Sacrament is expressed by our Lord's saying concerning His body and blood: He gave His body to death for us, He shed His blood for us. But He who died upon the cross now lives in heaven, in glorified human nature. He is risen, He is gone into heaven, and has promised: 'Lo, I am with you alway, even unto the end of the world.' He has not merely sent His Spirit, He will Himself also be present with us. He, the same Jesus who once walked upon earth, who once died upon the cross, and now sits at the right hand of God, and is ever near to His people; He, the Son of Man, the exalted Saviour, will be with us, and impart Himself to us in the way of communion. We do not stand in a merely spiritual fellowship with Him; it is a complete one; it is not merely the virtues of His Divine nature which we receive, it is also in His human nature that He gives Himself to us.



Our communion with Him is to be a complete one. This is the object of love. We must understand what love, supreme love, is, if we would understand this Sacrament.

And what is the purpose for which He gave Himself to us? He died upon the cross; He is now glorified. He died to atone for our sins; He lives in Heaven that He may one day receive us into the fellowship of His life. Sin is to be forgiven us; our future glory is to be guaranteed to us. The former is our consolation when we look back at the past, the latter is our hope when we look forward to the future. We ourselves are standing in the present. We are journeying from the world of sin to the world of future glory, from the life of death to the life of the resurrection. The Lord's Supper is the meal of our pilgrimage. When we are tired, when we feel our weakness, when the comfort of forgiveness vanishes, when our faith grows weak, and our hope faint, then let us come to this feast, then let us obtain strength and refreshment, then let the body and blood of Christ assure us that our sins are forgiven and our eternal life certain. For this purpose let us, as we eat this bread and drink this cup of the Lord, show forth His death till He come (1 Cor. xi. 26). His death is our comfort, His coming our hope.

## LECTURE X.

### THE LAST THINGS.



THE subject of my present and last lecture, my respected hearers, is: *The Last Things*, i.e., the end of history and of the whole course of the world. That end is perfection—our perfection, the Church's perfection, the world's perfection; for we are to be inheritors of eternal life. The Church is to be God's perfect kingdom, His imperishable and glorious world. This is the goal of all things; for the world has a goal towards which it is advancing, the history of the nations as well as of the Church, a goal which it is to attain; and our life has a goal, in reaching which it is to find rest and arrive at its truth.

I would speak to you, on the present occasion, of this threefold goal.

First, a goal is set before us; for it is not from this earthly existence that we can expect the fulfilment of our hopes. While there is life there is hope. A life without hope is not worthy the name of life. But our hope directs us beyond this life to a life to come. This earthly life awakens hopes, but it by no means

fulfils them; it gives promises, but it does not keep them. It deludes us with the expectations which it holds out. How many disappointed hopes lie about the path of every human life! In youth, perhaps, the first soarings of the human mind promise a bold and distant flight; but how seldom do succeeding years fulfil the promise of youth! In youth, perhaps, such was the effervescence of the mind, that it seemed about to overflow on all sides. How narrow, how poor did it afterwards become! In early spring the trees are white with the snow of blossoms. A little while, and the blossoms are almost all underfoot, few ripening into fruit; and if some, few come to maturity. And as it is with the inner life of mental development, so is it in a far greater degree in the province of external events. It is full of disappointments. This is the complaint most frequently repeated, the deepest ground of the vexation which but too often increases with increasing years; for the ills which are the inevitable result of departing powers are but the lesser sufferings of age. Far bitterer are the disappointments, the misconceptions, the neglects, which age so often has to experience. How seldom is even the happiest life followed by a pleasant evening! And how difficult is it—how far more difficult than the young suppose—to grow old with grace and dignity! (\*)

It matters not whether we have a right to cherish the hopes with which we deceive ourselves or not, the complaint is still the same: life has not kept its promises. It may be that there are some few fortunate

individuals to whom age fully yields what youth desired; but if they were far more numerous, the unfortunate ones who see themselves deceived in their expectations would still be in the majority. And is not an unhappy one worth as much as a happy one? And, after all, who is happy? (2)

An element of profound melancholy is mingled in the whole of life. This melancholy is inseparable from it, inseparable from our feelings. (3) It is the frailty and transitoriness of all earthly things, it is the perception of the nothingness of all the possessions and enjoyments of this life, which spreads this tone of mourning throughout our life. The king of Israel, who possessed mental wealth beyond all others, and all the enjoyments of life in a degree attained by few, sums up the product of his life in one word: 'All is vanity.' (4) And the Roman emperor who had commanded a world, when he came to die, exclaimed: 'I was everything, and have found that everything is nothing.'

And even if it were something, *one* moment extinguishes all. We die! Have we considered what this means? They, indeed, who know what it means cannot tell us, and we who speak of it do not yet know, but we feel it in anticipation. We complain of life, yet flee from death. 'We live hating life, yet full of fear to die.' (5) And is this to be the end? Life is ever pointing us onward towards the future, each day towards the succeeding one; we are ever hoping from to-morrow what to-day and yesterday

have failed to fulfil. However much may have been granted us, there is always something left to desire, which ever appears the chief matter. Thus each day directs us to the next, until at last the day of death comes. And where, then, is the fulfilment of our hopes? If death is only death, life is a cruelty, and hope but irony. Life, then, directs us to a life beyond death; for this earthly life does not satisfy the cravings of our spirits, and least of all the cravings of a Christian.

Hence arose a *belief in immortality*. It is as universal as belief in God. It has prevailed among all nations of high mental attainments, while others have had at least a notion of it. (6) Everywhere death and the resting places of the dead have been objects of reverent awe, and the laws which treat of duties to the dead have ever been among the most sacred. It was for the sake of fulfilling such duties that Antigone did not hesitate to risk her life by transgressing the law of the State. Duty to the dead was to her more sacred than obedience to the living. To defend the graves of ancestors was as pressing an interest as to defend hearths and altars. They seemed to be the tie which bound the people and their country together, and progenitors were ever regarded as those guardian spirits of their descendants, whom it was considered not merely a domestic but a patriotic duty to honour by sacrifices. Art, too, has ever delighted to adorn, and thus to honour, the resting places of the departed; while it has ever been customary to erect them



near the dwellings of the living. An intercourse, moreover, between the living and the dead has been instituted by means of the inscriptions by which the latter have been made to address the former. The dead have never been looked upon as having ceased to exist, but as living in another world. If later times have regarded this as a mere living in the memory of survivors, this was a declension from primitive opinion. The very custom of having the resting places of the dead in such near vicinity to the homes of the living, and thus keeping up, as it were, a tie of connection between them, is a memorial of the ancient belief, that the deceased were not the dead but the living. (')

This belief is universal; it was this belief which in Egypt built the pyramids, and which yet bears testimony to its own existence in the mummies; it was this which bestowed upon the Germanic nations the joyful courage with which they met death in the field of battle; it was this which gathered the noblest of the Greeks about those secret doctrines of the Eleusinian mysteries, which would give them that consolation in death which their religion did not give them. It is true that it was Christianity which first raised this belief to a certainty; yet still it is as universal as belief in God, and is the inheritance of every nation.

This universality proves it to be a necessary idea of the human mind; necessary not only for the reason, but for the life. For there is no need of proof that a belief in immortality is one of the most essential sup-

ports of the morality of social life. If we remove this faith from the circle of human truths, we remove the moral idea from social life. We are told, indeed, that we must do good for the sake of goodness. But what is goodness? Is it not God? And if there is a God, is He not the Judge? We must all appear before His judgment seat. And our moral consciousness itself demands a final reckoning which none can escape, and in presence of which no deception can avail. And even without this, it is of the highest practical importance that life should have an aim, since according to this will its whole tendency be determined.<sup>(8)</sup> But it has no aim unless there is an immortality, an immortality of the individual, and not merely of the species.

*Evidence* of the immortality of the soul has at all times been adduced.

The very existence of the idea of immortality is an evidence of its truth. For experience shows us only death and transitoriness. Whence, then, do we get the notion of immortality and its universality and certainty? If our soul did not bear imperishable existence within it, it would not have the notion of imperishableness. We call ourselves mortals. Why? Why else than because we know ourselves to be immortal? Is not this the very reason that we are constantly reminding ourselves that we are mortal?<sup>(9)</sup> for consciousness of our immortality is itself a proof of its truth. Special evidences have been adduced in justification of this direct consciousness.<sup>(10)</sup> And these, like the evidences of the existence of God,

are a testimony that the consciousness exists. And it is herein that their importance consists.

The soul's immortality has been proved from its nature. It is not material, not compound, like natural objects, and therefore not subject to dissolution. To acknowledge the truth of this proof is to say: Man is a personal being, and therefore created for God and for eternity.

It has been proved, too, from the destiny of man. Every one bears within him, in the gifts and powers of his mind, in his stock of knowledge, in his thirst after truth, in his efforts after moral excellence, more germs than ever come to maturity in this life. The truth of this is, that as long as we live we strive, and that our striving is after that which is infinite; its aim lies beyond this life.

We all bear within us an ideal perfection, for we bear within us an eternity. Hence, also, is it that we strive as those who strive after eternity. This it is which gives strength and impulse to the moral labours of all noble minded men, who have either striven after moral perfection or sacrificed themselves in the service of others. <sup>(11)</sup> Eternity, moreover, is in God. We are immortal because we are for God, who is not the God of the dead but of the living. It is Him that man's soul wants. We all carry about with us a home-sickness for our true home. This home sickness is the soul's flight. But here her wings, which shall one day be free, are bound. 'Blessed are they which are home sick, for they shall reach their home.'

There was a time—it is not long ago—when the whole of religion was placed in belief in immortality. But this doctrine is only a weak remnant of the Christian doctrine of eternal life.

For the mere certainty of immortality neither helps nor comforts us. It involves quite as much of terror as of comfort; for if we were to inquire in the world, I believe we should find just as many who would wish that all should be over with them with this life, as who comfort themselves with the hope of another life. The great question is how we shall continue to exist.

There is no inquiry which awakens so much interest as that concerning the *state of the soul after death*; and it is remarkable that there is scarcely any inquiry concerning which Holy Scripture gives us so few particulars. We cannot but conclude from this that our inquiries on this subject are for the most part unprofitable questions of curiosity, and not of religious exigency. We are plainly told all that is necessary for us to know, and what we are told is of an extremely serious nature. (<sup>12</sup>)

Death is a break in the history of our life. As long as we live in the body we pass imperceptibly from one stage of existence to another. Death separates by an abrupt break this life from the next. The dissolution of the tie which united body and soul severs also the thousand threads which bound us to the possessions and employments of this visible world. We are separated from the world and cast upon ourselves.

This life belongs to work; but the night cometh when no man can work.<sup>10</sup> This life appeals to us from without; that night of rest leads us within. This life belongs to the duties and things of this world; after death we belong to ourselves alone, and our world is our inmost self and our reminiscences. Work is a benefit, but it is also a temptation. We flee from ourselves, not merely by surrendering ourselves to the distractions of pleasure, but by rushing into the turmoil of work. Death casts us back upon ourselves, and makes us tarry in our own presence. This world of the senses casts about our mind a motley veil in which we hide from ourselves. Death rends asunder this veil of the senses, and presents us unveiled to ourselves. Here the manifold voices of this world surge around us, and too often drown the voice of truth within us. Death leads us into the world of voiceless silence, into which none of the sounds of this earthly life can penetrate, and in which we can hear nothing but the voice of our own heart and the accusations of our own memory. And who will be able to endure this? They only who, even while in the body, have lived a spiritual life; who, in this deceptive world of sense, have submitted themselves to the jurisdiction of truth; who, in this perishing world, have lived as natives of the eternal world.

Death leads us out of the world to God. We are then brought into His presence. Here, on earth, a thousand delusions interpose between us and God. There, we shall be placed in His immediate presence,



as we are, not as we seem to be, not as perhaps we mean to be, but as we really are. We may deceive men, we may delude ourselves; but in God's presence every deception vanishes, and all self delusion ceases. There is truth. Who will be able to bear the presence of God, the presence of inflexible truth? Only they who have here become the friends of God. For the great distinction will be between those who have been His friends and those who have lived without Him. But this is decided in this life. 'It is appointed unto all men once to die, but after this the judgment' (Heb. ix. 27). That is to say: the decision takes place in this life. We are not to comfort ourselves with the hope of being able to retrieve there what we have neglected here. The very purpose for which this life in the flesh is bestowed upon us is, that our lot may be therein decided. The design of the manifold trials and duties of this life is, that through them and in them we may seek and find God. Though the moral consciousness of any man may seem to have been ever so slightly developed, though the life of an individual may have been passed in ever so dream-like a manner, there is still that in the depths of every man's heart which is decisive. It is the fact, whether God has or has not been the portion of his soul, which will determine his eternal lot; for he who has not found fellowship with God here, will not attain it there. 'No one becomes blessed (*selig*) by being buried.\* And this

\* *Selig*, saved or blessed, is the ordinary epithet by which the departed are mentioned, e.g., *Mein seliger vater* = my late father. (Tr.).

blessedness it is which is our chief concern; not merely immortality, but a *blessed immortality!*

But the way to blessedness, to salvation, is Jesus Christ. He who has Him has eternal life; and he who has not eternal life in this world will not find it in the next. The happiness of the life after death consists in communion with Jesus Christ. Death removes us indeed from the joys and possessions of the world, but it takes us also from its temptations, and from the sins of the flesh. As long as we live here, it is our complaint that we never get rid of the body of sin, and are never so completely united to the Lord as the loving soul desires. The happiness that awaits us is to be at home with Him. This is a foreign land; there is our home, for He is our home.

Such is the Christian's hope. But this blessedness has its gradations of development. It passes through a history, and does not come to perfection till the *resurrection*. So long as soul and body are separated, their happiness is imperfect; for we were created for a union of soul and body. The body is not the mere prison in which the soul is confined, nor the garment in which it is clothed, but its home and necessary instrument. All mental activity, whether internal or external, is carried on by means of the body. So long as it is deprived of this organ of its agency, it is relegated to a state of repose. But the spirit is destined — and made for activity. Eternal life must be a life of activity, if it is to afford us the satisfaction which we seek. It must, therefore, be a life in the body, if it is

to be the perfection for which we are destined. In death we surrender our body, in the hope that we shall receive it again from death; and that not to be again subject to death, but for ever rescued from death, and translated into a life of liberty; no longer a constraint and obstruction to the spirit, but its fitting instrument; a body which will be perfectly adapted to our use, fully fitted to our state of perfection; a glorified and spirit-serving body.

It was a notion entirely new to the ancient world, that the body was destined for eternity; but it was also a new notion that it was called to be a temple of the Holy Ghost (1 Cor. vi. 19). They who see in the body merely the medium of sensuous perception, can indeed regard it only as the prey of corruption; but they who know that it is called to sanctification, know, too, that it is destined for eternity.<sup>(13)</sup>

*How*, indeed, it is to be restored from death to a new life we are not able to say. We leave this to God. The apostle compares the body which we deliver to the earth to a seed (1 Cor. xv. 36, etc.). The seed perishes, but from it is developed the germ of a higher life. That which our eyes perceive, and which we are capable of following, is indeed only the dissolution and transition of its component elements into other forms of life. How are we, from this dissolution of its elements, to receive again our body, which is no longer our own? But is not our body even now undergoing a perpetual change of its elements, while yet it remains the same, held together and governed by the

same idea, which is also the groundwork of its form? And why should not this be the case when the soul again fashions to itself a new organism from the matter of the renewed world? It is with this prospect that the Christian creed concludes: 'I believe in the resurrection of the body, and the life everlasting.'

But this perfection of the individual depends upon the perfection of the Church of Jesus Christ, and of the world. For it is only in connection with the whole that the individual will be perfected. We belong to the Christian Church, and we belong to the world, and our future is connected with the future of the world and of the Church.

What, then, is *the future of the Church*?

The word of prophecy in Holy Scripture contains copious disclosures on this subject. These, indeed, sound at first strange to us, and are opposed to our ordinary notions; but their truth will be justified to our deeper observation. (")

We meet with two very plain predictions concerning the future of the Church in Holy Scripture. The one is, that the Gospel *is to be preached in all the world*, and that the fulness of the Gentiles, and afterwards the nation of Israel, are to enter into the Church. The other is, that a great *apostacy* will arise, out of which the last form of sin will be developed. When we bring before our minds the state of things in the time when these events were predicted,—when we consider how small was then the number of Christians, how insignificant their means, how oppressed their condi-

tion,—we cannot but say that the boldness of this glance into the future—a glance which not only beholds the era of universal propagation as already present, but even looks past it to a time of denial—is itself something astonishing; and when we look around us, we are obliged to confess that both are on the road to their fulfilment.

For, first of all, it is unquestionable that Christianity will yet become *the universal religion*. However slowly the work of missions may advance, every heathen religion is pervaded by the feeling that its hours are numbered.<sup>(15)</sup> It is true that the fire of its ancient fanaticism still burns in Mahomedanism; but its very irritation against everything Christian, shows that it thinks itself endangered by the Gospel. Certainly, it will not be everywhere a conviction of the truth of the Gospel which will procure it the victory. What missions will not do, the supremacy of European civilisation will effect. With this Christianity will enter into various lands as the religion of the dominant race; and thus even secular interests will become, in God's hands, the means of gathering the nations into the Christian Church, so that the ends of the earth will be also the limits of the Church.

But the hope that even Israel will submit to the Crucified may seem to us the strangest of all; and yet we must all confess that the very existence of this wondrous people shows that God has spared them for a future. If the future, then, belongs to Christ, so does Israel. There will be a conversion, not merely—



we are told in prophecy—of individuals, but of the whole nation. And the intimate connection still existing between the several portions of this nation, makes it evident that, when once a religious movement takes place among these people, it will easily become general. When this will take place, God only knows. As yet, their eyes are holden, and their senses blinded, so that they cannot recognise in Jesus Him whom yet their prayers desire and their hopes expect. For though so many of this people are lost in the service of Mammon and the fleeting interests of the day, the hope of their fathers still survives in the nation's heart. When once the sore discipline under which God has kept them shall have worked its intended end, the scales will fall from their eyes, and they will know whom they crucified. And the longer they have despised Him who yet was the fulfilment of their hopes, the deeper will be their humiliation, and the more sincere their faith and love.

With this future of Israel will coincide, according to the word of prophecy, an era of indifference and *apostacy* among other nations; and no very great penetration is needed to see that such an era is already in preparation. For the state of affairs evidently points to an approaching spiritual separation. Times of indifference and enmity to Christianity have indeed often appeared before; but at no period has non-Christian opinion been so systematic, definite, and consistent. It has developed into a connected view of the universe, which is in conscious and definite

opposition to the Christian view. Religious custom was, in former times, a power which often placed an outward constraint upon opposition, or at least a veil which concealed it. Now, one religious custom after another is abandoned in the public life of civil society. This may be lamented, but it is an unceasing process, and the opposition of differing opinions is but brought out into bolder relief. We are evidently approaching an age in which the hitherto Christian world will separate into two camps, the Christian and non-Christian. When this will take place, God alone knows. Delays may arise which may yet for a long time postpone the event; but it is certain that the process of separation has begun.

But when the non-Christian camp shall have placed itself in determined opposition to the Christian, it is vain to hope that the spirit of toleration will permit each individual to live at peace in the possession of his own faith. Though the enmity of the great moral contrasts which form the motive powers of history seems to slumber, it is ever breaking forth anew. Nor must too much be hoped for from the natural goodness of the human heart. Scripture at least speaks of a time of persecution which will at last extend to all who believe in the Lord Jesus Christ. It may, perhaps, seem incredible to many of us that such a state of things should be possible. But should we have esteemed it possible that opposition to Jesus could have reached such a pitch of deadly hatred as it did in Israel? And did not the Christians of the first

century in vain demand the right of liberty of conscience? And who can affirm that hatred to Christianity has quite died out? (<sup>16</sup>)

Scripture describes this time of persecution as a time of grievous trial to all who believe in Christ. Not only power, but also public opinion and the march of the natural intellect will be enlisted against the confession of Christ. It was this which formed so grievous a feature in the lot of the primitive Christians, that they found themselves not only exposed to martyrdom, but also excluded from extensive departments of public life, and of general education, or at least obliged to exclude themselves. To bear this needed more strength and assurance of faith than are generally found among us whose cherished and legitimate ideal of life is the union of Christianity and cultivation.

. . . . .

Scripture places this development of the religious spirit in connection with the course of the history of the nations. It holds out the prospect of a time of tremendous efforts at union on the part of the different nations, after their long period of separation. The time of the great monarchies of the ancient world will return, and at last reach its goal in a great universal ruler, who will call the earth his kingdom. But his arrogance will be as great as his power, and, like the ancient Roman emperors, he, too, will lay claim to Divine honour. This will be the official religion of his kingdom, and all who refuse to conform thereto will be esteemed enemies of the State.

Such is the tenor of prophecy; and it adds, that the persecution of believers in the latter days will have reached so intolerable a height, that direct Divine interposition will take place. When things have gone to extremities, when the Church of Christ seems at the point of extinction, when all whose faith is but external or hesitating shall have separated from it for the sake of avoiding persecution, when the Church shall thus have been cleansed from all impure elements,—then will Christ, her Lord and King, appear, to the condemnation of all enmity against His name, and for the victory and recognition of His Church in the world. The path of the Church of Jesus Christ is like that of her Lord and Saviour: through the cross to the crown! Let her know it, let her comfort herself thereby; for the coming of Christ is the time of her perfection.

The word of prophecy describes, under many different images, the future and victorious days of the Church. It is scarcely possible here to distinguish between figure and reality, for the whole subject lies entirely beyond our present experiences. It is not this, however, which is of the first importance. Our chief concern is with the admonitions which it is the purpose of prophecy to give; for its design is not so much to unveil the details of future events as to be a word of exhortation and comfort: of exhortation to be faithful in suffering, even when the way seems to lead to the darkness of death; of comfort, by the assurance of deliverance from tribulation, out of which the

Church of Jesus Christ will be awakened to a new and higher life, and to communion with her risen Lord. It is this which it is the chief design of prophecy to inculcate. (<sup>17</sup>)

But not only is the Church to be perfected, the world itself is to become God's perfect and eternal world; for history is neither a constant cycle of incessant repetitions, nor an endless and aimless progress. It could not be really history, nor could any development be effected therein, unless it were advancing towards an appointed end. This development, however, is not merely that of the beneficial agencies which are powerfully working amidst the course of events; there is also a development of the power of sin, and of enmity against God, which no efforts of the good will ever be able to abolish or conquer. These two powers of history will be progressively brought into sharper distinction; the power of evil will be ever more and more decidedly opposed to the power of good and to the kingdom of God. Though frequently this power of evil may seem to be restrained or subdued, it is ever breaking forth afresh. Such a breaking forth of evil will, as Scripture teaches, bring about the world's final catastrophe at the last judgment, when God will for ever sever all moral contrasts.

It is said: the world's history is the world's judgment. And truly a Divine judgment is executed in history, for the Divine justice presides over it. But this is the very reason that all the judgments of history are but a prophecy of God's final judgment. This



will be *the* universal judgment. History is a great drama. Every drama is a struggle between contrasts; but every drama requires a solution. Nor can the great drama of history be without a solution. <sup>(18)</sup> Divine justice must have the last word. It has long suffered men, suffered sinners, to speak. But the last word will be its own; and this word must be a word of retribution, for it is the word of a Judge.

Scripture draws powerful and touching pictures of this last judgment, and tells how the mouth of the Judge will pronounce the sentence which will decide the eternal lot of each. 'Depart,' will He say to those who are lost; 'Come,' to those who are saved. He will pronounce the condemnation or salvation of all.

The thought of condemnation is an overwhelming one. It is true that He who occupies the judgment-seat is Infinite Love, but He is Holy Love. It is Jesus Christ, our Redeemer, who holds the final assize; but the Redeemer is also the Judge. He proclaimed this His future office while He was yet on earth. The fact that it is Jesus who will judge us may assure us that Divine justice will not pronounce the final sentence until eternal pity is exhausted. But then even pity will give place to justice. It is difficult to us to conceive that God, who is infinite love, can eternally condemn. But when eternal mercy has exhausted itself upon a sinner, and all has been in vain, what more can be done? Such is the greatness of human freedom, that it is capable of resisting even God. Such is our great, but also our sad privilege, that our

sinful hearts may be unconquerable even by God. The whole world, indeed, must bow before Omnipotence, but the heart of man takes upon itself not to bow to the mercy of the Almighty. With men a request is generally more powerful than a command; and he who will not yield to force will find himself powerless to resist a humble supplication. But what is human entreaty compared with the entreaty of the Almighty, or the silent power of human love compared with the supreme power of a crucified Saviour's eternal love! And yet the heart of man resists it! In this respect there are limits to the power of God, limits which He has Himself ordained. We need to wonder not that God can condemn, but that man can so obstinately resist. Certainly, none will be lost who will let himself be saved, who offers even the slightest hold to Divine grace. But for him who wholly and finally closes his heart, who chooses to know nothing of God, who is in entire unison with all that is opposed to God, the mouth of Divine justice has no other word than the complaint: 'And thou wouldst not.' As truly as God is the Holy One, and as truly as His holiness can have no fellowship with sin, so truly is he who has chosen sin for his portion excluded from God and from communion with Him, *i.e.*, unsaved.

For this is perdition: to be far from God, and from communion with Him who alone can appease the ever gnawing hunger of the soul, who alone can allay the anxiety of the guilty conscience by the forgiveness of sin; to be separated from God, who alone is the

source of life, and without whom all is vanity and emptiness, who alone is the light of our souls, and without whom all is darkness, who alone is our joy and consolation, and without whom existence is joyless and comfortless; to be separated from God and excluded from His world, to the bright purity of which sin and enmity against God can have no access; separated from that world of true possessions which are the joy of life, and from that communion with the good which is the great enjoyment of the soul; separated from God and God's world, and cast upon oneself alone, in deep and perpetual solitude, in that dark and deadly silence, where the sinful soul has no society but the torment of memory and the night of despair,—to be thus alone, and eternally alone, this is perdition. (<sup>19</sup>)

Even to conceive this, even to utter it and to hear of it, is almost more than we are able to bear. And yet these are but feeble words. What, then, will it be to be obliged to endure the fact? And yet even the lost will be constrained to acknowledge, and their very perdition will testify to, the holy justice of eternal love; and it is this which reconciles the consciousness of the saved to the fact.

But how can I adequately speak of the salvation of the saved? Our thoughts are far too narrow to compass the greatness of this subject in any other way than by the images furnished by our heart's anticipations, and our speech far too poor to be able to clothe those anticipations in appropriate words. We

shall always speak of it with stammering speech until we proclaim in heaven, with new tongues, the unveiled mystery of infinite love.

‘And God shall wipe away all tears from their eyes;’—it is thus that the holy prophet describes that eternal life of blessedness,—‘and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away’ (Rev. xxi. 4).

And what is even more, there shall be no more sin. This longing of all saints, this fervent desire of our best hours, this wish so repeatedly arising when we feel the degrading slavery of sin, when our weakness, it may be, succumbs to it, and the bitter grief takes possession of our souls, and we sigh for deliverance,—this longing will then be fulfilled, and there shall be no more sin.

On the other hand, whatever of greatness or nobility may have been found in our souls, all the true ideals of our lives, which here have but hovered like thin shadows before our mind’s eye, will then be realised, and realised in us.

As long as we live, a contradiction runs through our whole being. We bear within us the original image of ourselves, the Divine idea of our nature, but we are not its realisation. This is our unhappiness, that we are not in harmony with ourselves, that our knowledge and will, our will and power, our power and deed, are in contradiction to each other. But then our existence will be the harmony of our nature, for

we shall be in harmony with God. This is our destiny which will then be fulfilled. This will be true life, a life of true freedom, a life of activity to all eternity.

And our harmony with ourselves will correspond with the harmony of the world. Now, discord is the law of existence, and strife the form of life; then the world will be in happy unison with itself. No discord will any longer mingle in the hymns of the spheres. But this world was created for man. Now it obeys him only through constraint and violence, and avenges itself for such obedience by pain and suffering, by the destructive forces, and by becoming a medium of temptation and seduction; then it will fulfil its destiny, being no longer against but for him: and then will man's vocation in the world be fulfilled, made as he was, to be its prophet, priest, and king. It will be all light and clear to him then, and its silent speech will be perfectly intelligible to his spirit. In the characters of the glorified world he will read the great deeds of God. As we now read in Scripture the history of our redemption, so will God's perfected world be then the loud-voiced memorial, and the ever full and new Scripture of the great deeds of infinite love; while, at the same time, it will be to us a place over which we shall hold happy sway, a sway which will be a priestly service to God, in a world which has become His temple. Thus will man's destiny be fulfilled in the world.

We shall be, moreover, in the society of the saved;



for all the saints who have departed from this world since its commencement will be united to form one great people of God. We shall see them, the magnates of God's kingdom, the sacred ideals of our minds, the beloved of our hearts. It will be an ever new meeting and recognition; and in their midst will be He who united Godhead and manhood in one, who, by His obedience to death, even the death of the cross, saved the world of sinners, and made us the children of God. Then will His work be completed, His office fulfilled, and He will deliver the redeemed world into the hands of the Father, and God will be all in all (1 Cor. xv. 28).

All that is transitory is but a parable: what it signifies finds its truth in God. Even the utmost that earth can offer is but a shadow; the reality of all is God. All the great thoughts which charm our minds are but broken rays of that eternal light whose source is God. He is the whole vast truth. He is the aim of our spirit, for He is the origin of our spirit. We shall have attained our aim, for we shall be with God.

And God will be all in all. He will be amidst all the thousand times ten thousand forms and shapes of the glorified world, and in all that we see we shall see Him. <sup>(20)</sup> Then shall we read the answer to all the questions of our mind, then shall all the enigmas of this existence be solved, and all the anomalies of this world abolished, in the perfected life of the world of glory, and in its Divine harmony.

This is the aim of all things; this, too, is our aim, the aim of our mind's inquiries, of our heart's desires.

Let us take a retrospect!

The contradictions of this existence are the goad which will not let us rest, which urges our mind to the questions to which this world furnishes no answer, and arouses in our heart the aspirations which this world cannot satisfy. But the contradiction of all contradictions is sin, with its consequent guilt. This rends our nature in its inmost depths, and fixes between us and the eternal love of the holy God a chasm which no labour of our own efforts is able to fill. Only eternal grace could bridge it over, that God in Christ might come to us, that we might come to Him. What the counsel of eternal love in the heart of God decreed for our deliverance, became a fact in Jesus Christ and on the cross, and becomes our own experience by the work of God's Spirit in our hearts. From this hidden mystery of the inner man proceeds that renovation which has its kingdom below in the hearts of God's children, its ultimate aim in the perfected life of God's eternal kingdom, when both body and soul will rejoice in the living God.

Such is the doctrine of Christianity, which I have brought before you in these Lectures. It does not consist in certain precepts and views, but is glad tidings, the announcement of a great history, embracing both heaven and earth, whose origin is in God's eternal counsels, whose end is in the eternal world of glory, whose centre is Jesus Christ, the crucified and

risen Saviour. In Him, the Son of God, did eternal grace enter into time; in us, the children of God, does it begin that eternal work whose perfection we hope for.

‘Now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is’ (1 John iii. 2). This is the consummation, and with this glance at the future I conclude these lectures. No one can feel more strongly than myself how inadequately my words correspond with the magnitude of the subject they treat on; but He who did not despise the gifts of the woman ‘which was a sinner,’ when she offered her tears and her ointment, will not disdain even this small gift which is laid at His feet. May He accept, bless, and use it according to His good pleasure!



## NOTES.

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### NOTES TO LECTURE I.

(<sup>1</sup>) A treatise, which has since become famous, was published by Ullmann in the year 1845, entitled, *Das Wesen des Christenthums* (5th edit., 1865). In this, Christianity, as is indeed usual in the treatment and exhibition of this subject, is pointed out as the absolute religion, with respect both to Judaism and Heathenism; while, in agreement with Schleiermacher, and in opposition to Rationalism, stress is laid upon the central importance of the person of Jesus Christ as the necessary Mediator of our communion with God. 'Christianity is the religion which, in the person of its founder, actually realises that union of man with God which every other religion has striven after, but none attained; and from this creative centre, by doctrine and moral influence, by redemption and reconciliation, restores the individual and the human race to their true destiny, to that true communion, to that union with God in which all that is human is sanctified and glorified' (p. 68, 1845). Compare also Martensen's 'Christian Dogmatics,' p. 17.\* The nature of Christianity does not differ from that of Christ himself. The founder of the religion is Himself the matter of the religion. He is not merely the historical founder of a religion, one whose person may be separated from the doctrines He proclaimed; the person of Jesus Christ, on the contrary, has a constant, an ever present

\* Translated in Clark's Foreign Theological Library. 1866.



importance to the human race. As the Mediator and Atoner, the holy point of union between God and the sinful world, He is also continually the Redeemer of the sinful race of man, etc.

(<sup>2</sup>) Similarly does Martensen (*Dogm.*, p. 15, etc.) represent the relation of the religions. 'The deepest conceivable contrast between the natures of God and man, is the contrast between Creator and creature, between the Holy God and sinful man. If we consider the different religions, with respect to this fundamental problem, we may say that heathenism knows not the problem; that Israel is living in the problem and awaiting its solution; but that Christianity alone furnishes the true solution, "through its Gospel," of the incarnation of God.' It is also the fundamental idea of the introduction in Dorner's 'History of the Development of the Doctrine of the Person of Christ,'\* that 'the more completely we survey the whole province of pre-Christian religion, the more evident will become, on the one side, the historical necessity of Christianity, and the preparation for it in other religions; on the other, its novelty and originality;' and that the whole course of religious history before Christ teaches 'how the pre-Christian world was tending towards Christianity, how the common enigma of all pre-Christian religion is solved thereby, and how its fundamental idea furnishes the key by which all these religions may be better understood than they understood themselves' (p. 3, etc.). 'Thus the whole course of pre-Christian religious history becomes, in the grandest sense, a *preparatio evangelica*, and serves as a proof that Christianity expresses what all religions seek, but not less a proof that the idea of the God-man, which is so especially characteristic of Christianity, must have arisen within and not without Christianity. This idea is original and essential in Christianity. The fact first

\* Translated in Clark's Foreign Theological Library. 5 vols.

took place, and the fact gave the knowledge' (vol. i., p. 45). I have in the text omitted Mohammedanism, because it forms no independent stage in the history of religious development, but a retrogression to the stand-point of a monotheism which knows no future, and is therefore no power capable of advancing and elevating the human intellect to a higher platform. 'It has often been remarked that Islamism occupies the position of an anachronism in the history of religions; a religion declaring certain external usages thoroughly essential, and knowing nothing of the great principle of love, etc., appearing subsequently to Christianity, and aspiring to become the universal religion.' 'To reconcile Islamism with humanity is, in my opinion, impossible' (Nöldeke, in *Herzogs Theol. Reclencycl*, xviii., 815, 816).

(<sup>3</sup>) On *Heathenism*, compare the passage in 'Lectures on the Fundamental Truths of Christianity,' Lect. VIII. (Clark's Translation, p. 212, etc.); also, Stirn, *Apologie* (Letter X., pp. 355-392); Wuttke, *Geschichte des Heidenthums*, 1852; Tholuck, *Der Sittliche Charakter des Heidenthums nach der heil. Schrift*. (3d edit.), 1867; and *Vortrag über das Heidenth. nach der heil. Schrift*, 1853. Dillmann, too, in his *Rede über den Ursprung der alttest. Religion*, 1853, has some excellent remarks on the naturalism of the heathen religions (p. 7). 'The essential principle of the heathen notion of divinity does not consist, first and chiefly in the plurality of gods, but in the resolving of the divinity into nature, of which polytheism is but a consequence. The heathen religions are, one and all, the religions of nature; their principle is the deification of nature; their gods are originally nothing but the powers of nature,' etc. Compare also Rom. i. 23-25. Nägelsbach, in his well known work on the Homeric and post-Homeric theology, has some very forcible and valuable references to the seeking character of the religious and moral views of the old Grecian world.

(\*) I have, in my 'Lectures on Fundamental Truths,' Lect. VI., p. 142, etc., and Lect. III., p. 41 (with which compare the present remarks), brought forward what was needful on the originality and universality of religion. This thought is well carried out by Naville in *Der Nimmlische Vater*, seven discourses, trans., Leipzig, Hässel, 1865, p. 11, etc.: 'The idea of the one God is original and fundamental; Polytheism is but derived. A forgotten monotheism slumbers under the multiform worship. It is the secret stock from which the latter grew; but the exuberant offshoot consumed the whole strength of the parent tree' (p. 17).

(\*) Compare the beautiful and well known line of Homer's *Odyssey*, iii. 48: πάντες δὲ θεῶν χατέους ἀνδρῶποι γ (‘All men need the gods’).

(\*) Some of the finest effusions of the religious spirit both of the Eastern and Western worlds, which may not, perhaps, be familiar to all readers, may serve to corroborate what is here expressed. A hymn to Zeus, by the ancient stoic Cleanthes (260 B.C.), has been preserved, in which the philosopher soars above the limits of the popular religion of Greece, and praises in Zeus the universal spirit of the world, though not, indeed, without pantheistic notions:

‘Supreme immortal god, many-named eternal governor, ruling in nature, thou that guidest the universe according to laws, Hail! It is granted to every human being to speak with thee, for we are of thy race. One key-note was given to the voices of each of the beings who live and who work upon earth. With this will I praise thee and ever exalt thy authority. Each of the worlds, revolving on high about the earth, follows where thou leadest, and willingly bows to thy command. Without thee, O mighty one, no one thing exists, either on earth or in the divine heights of aërial space, or in the sea, except what the wicked effect in

their own mental blindness. But thou knowest how to turn evil into good. Thou canst make deformity beauty. Thou dost impart pleasantness to what is unpleasant. Therefore didst thou dispose all things to one end, evil to good, that there might be for ever one single all-prevailing word to all, from which only the wicked among mortals seek to escape. Madmen! who, ever striving after the attainment of good, never perceive that common decree of god, never understand that which by wisely obeying they might enjoy a happy life; but they rush past the beautiful, after this and that. One covets in his heart honour and fame; another lays prudent plans, and stirs up strifes; others seek after pleasures and bodily enjoyments, hurrying forward with all their might, labouring to attain the attractive end; but, O god, the giver of all, the cloud-covered, the ruler of the lightning, O father, deliver mankind from the mad folly, strip it from their mind, and let them find that rule of conduct to which thou dost conform, who rulest all according to eternal justice, that we, honoured by thee, may render honour to thee, ever praising thy deeds in song, as becomes the mortal born; for there is no higher dignity bestowed, whether on gods or men, than to praise in righteousness the decree common to all' (*From Knapp's 'Christoterpe,' 1844, p. 80*).

Beside this production of the Western mind may be placed some lines from a mystic poem (*Parâbara-Kannî*) of the Tamul poet Tâjumâ-naver. Siva is celebrated as the Supreme Being, and the union of the soul with him spoken of in a manner recalling the Christian mysticism of an Angelus Silesius (Grant, *Indische Sinnpflanzen*, Erlangen, 1865, p. 187, etc.):—

'Thou standest on the summit of the universe. Thou dost pervade and direct earth and all things, Supreme Being!

'Is no way open for the pious to approach thee, who come weeping and consumed with love? Supreme One!



'He who would look at the sky ascends the hill; the pinions of self-contemplation bear men towards thee, Supreme One!

'To deeply contemplative minds thou dost show heavenly things as in a mirror, thou aërial mountain of delight, thou Supreme One!

'He who loves thee enough, just dies, and then sleeps in a cradle of delight, thou Supreme One!

'O thou the beloved, the dearly treasured of souls, who look upon potsherds and jewels as one, Supreme One!

'If I feel joyful and free, am I not still wandering in the wilderness? Thy servant is driven in the desert like a straw carried about by a whirlwind, O Supreme One!

'And yet I care not for the powers of the world, if they do not fold their hands before thee, Supreme One!

'The kine have pity on their young. Merciful mother, bestow favour upon me, thy poor worshipper, whatever evil I may be guilty of. Thou hast a maternal nature, art gentle and patient, thou Supreme One!'

(<sup>7</sup>) On human sacrifices, even among the Greeks, down to the time of Pausanias, compare Nägelsbach, —*Nachhomer. Theolog.*, p. 196,—in which reference is also made to the researches of Friedr. Hermann, Gerhard, etc.

(<sup>8</sup>) We need only refer to the touching fifty-first Psalm, which traces sin to its first beginnings in the individual life, to birth and conception, and that not for the purpose of excusing it, but to point out the sinful corruption of man as a radical one.

(<sup>9</sup>) So Schelling, in his 'Lectures on the Method of Academical Study' (1802), Lecture IX. (3d edit., 1830, p. 192): 'Of the idea of the Trinity, it is clear



that, unless speculatively understood, it is, in general, devoid of meaning. Theologians explain the incarnation of God in Christ just as empirically, namely, that God at a definite moment of time assumed human nature, which is absolutely out of the question, since God is eternal, beyond all time: therefore the incarnation of God is an eternal incarnation.' And with respect to Hegel, Strauss, in his *Glaubenslehre*, ii., 214, etc., has clearly decided the question concerning his particular opinion. Strauss is only drawing the conclusions of this philosophy when he thus reiterates and sums up the fundamental notions of the closing discussion of his *Leben Jesu*: 'If reality is ascribed to the idea of the unity of the Divine and human natures, is this equivalent to the admission that this unity must once have been actually manifested, as never before nor since, in an individual? This is not the manner in which the ideal is realised; it is not wont to lavish all its fulness in one specimen, and be niggardly towards all others—to express itself perfectly in that one instance, and imperfectly in all remaining instances; it delights rather in pouring out its abundance among a multiplicity of specimens mutually completing each other, in an alternation of now appearing and now again disappearing individuals.' In saying this, the human race is brought forward as the God-man, and the key of all Christology is declared to be, that instead of an individual, an idea, in the sense of a real conception of a species, is set forth as the subject of the attributes which are predicated of Christ by the Church (*Leben Jesu*, Eng. trans., vol. ii., 3d edit., p. 767).

(<sup>10</sup>) It is one merit of Strauss's *Glaubenslehre* to have destroyed this illusion. In the introduction to this work especially, he expresses himself in a very drastic manner on the subject.

(<sup>11</sup>) So *e.g.*, Schweizer (of Zürich), a chief promoter of this movement, in his *Christlichen Glaubenslehre*, i., 1863, p. 117, in which it is pointed out, as an advance made by Schleiermacher, that in the midst of all his existing imperfections, 'he has at least asserted that principle upon which so much depends—the substitution of the idea of moral and religious perfection for the second person of the Trinity.' So also (p. 121) he speaks of the idea of absolute piety and happiness ever reviving within us with increasing purity. On the other hand, the necessity of facts as the foundation of faith is ably and emphatically maintained by Stutz, a non-theologian, in his excellent lectures, *Die Thaten des Glaubens*, which he delivered in Zürich against the modern movement which is just now so fashionable there (p. 28). For, as Luther says, 'we have not a pictured sin, and therefore not a pictured Redeemer.' This indifference to facts, which are thus surrendered to criticism, is the distinctive feature of modern so-called liberal theology in France. Also see, *e.g.*, Coquereuil, *Des premières transformations historiques du Christianisme* (Paris, 1866, p. 49, etc.): 'The divinity, miracles, and resurrection of Christ, are, both as concerns His whole work and our inner life, utterly without significance.' Compare *N. Evang. Kirchenz.*, 1866, No. 15, p. 229.

(<sup>12</sup>) Schelling has some able remarks on this subject, in his *Philosophie der Offenbarung*, Lect. X., *Sämmtl. WW.* ii., 3, p. 195: 'How frequently has not the historical character of Christianity been declared to be heathenish (not its external but its higher facts, *e.g.*, the pre-existence, the pre-mundane being of Christ, His position as Son of God), and, on that account, as that which is no longer compatible with modern thought? *The very essence of Christianity is, however, its historical character*, not the ordinary part of its history, — as, *e.g.*, that its founder was born under Augustus, and

died under Tiberius, but that higher history upon which it properly rests, and which is its peculiar matter. I call it a higher history, for the true subject-matter of Christianity is a history in which divinity is implicated—a Divine history. That would be but a poor explanation, and entirely destructive of the peculiarity of Christianity, which should distinguish between the *doctrinal* and the historical, and consider the former the essential and special matter, and the latter as mere form and clothing. The history is not merely incidental to the doctrine, it is the doctrine itself. The doctrinal matter, which might perhaps remain after the excision of the historical, as, *e.g.*, the general doctrine of a personal God, such as even rational theology sometimes admits, or the morality of Christianity, would be nothing peculiar, nothing distinctive: it is rather the history, which is the distinctive feature of Christianity, that needs explanation. . . . It is altogether incongruous to speak only of the teaching of Christ. The chief matter of Christianity is Christ himself, not what He says, but what He is, what He did. Christianity is not directly a *body of doctrine*, it is a thing, an object; doctrine is but the expression of the *thing*.' Under this aspect even the influence of Schleiermacher, to whom belongs the merit of replacing the person of Jesus Christ in its central position, in opposition to rationalism, which reduces the whole of Christianity to His teaching, has been important. For though his Christ is not in the full sense the Christ of the Church, yet it is the actual person Jesus Christ upon whom he founds the new life of individuals in all ages, and by whom he admits this life to have been—though but indirectly—effected. Schleiermacher, at all events, insists upon the intrinsic certainty of the main fact, namely, 'the ideal perfection of the historical Christ.' And this is something quite different from that modern movement of so-called liberal theology, which, after all, really sees

nothing more in Christianity than a certain general religious feeling, or the mere force of civilisation.

(<sup>13</sup>) This is confessed even by Edmond Scherer, an advocate of the illumination movement in France. (*Essai: la crise du Protestantisme*, in his *Mélanges d'Histoire Religieuse*, 1866, p. 240): '*La religion naturelle n'existe que dans les livres. Les religions qui vivent et qui agissent sont des religions positives*,' etc. Nägelsbach *Nachhomer*, *Theol.*, p. 476: 'Every religion is founded on facts; false religions upon supposed, true religions upon actual facts.'

(<sup>14</sup>) So thought Fichte. *Anweisung zum seligen Leben*: 'It is only metaphysical, and by no means historical truth, which makes a man happy; the latter only makes him wise. If any one is really united with God, and is in God, it is a matter of indifference to him by what means he attained this; and it would be a very useless and perverse employment to be ever recalling to mind the means, instead of living in the thing itself. If Jesus could return into the world, it might be expected that He would be perfectly contented to find Christianity ruling in the minds of men, whether His merit in the matter were acknowledged or slighted; and this is in fact the very least that could be expected from such a man, who even while He lived sought not His own honour, but the honour of Him who sent Him.' The manner in which the position occupied by Christ with respect to Christianity is here viewed as a merely external one, needs no remark. Schleiermacher, at an earlier period, expresses himself in a nearly similar manner (*Reden über die Religion*, Rede 5, WW. i. 1, 1843, p. 432), in words which he subsequently thought fit to correct in the notes. O. Bagge also strangely concludes his strange book, *Das Prinzip des Mythos im Dienst der Christl. Position*, 1865 (p. 418), with this notion: What Schleiermacher once, in a sermon (iii. 10;



compare Strauss, *Der Christus des Glaubens*, etc., p. 217), designated a fable, viz., 'that His (Christ's) hour, too, to be forgotten, must come; that if it were His serious purpose to make the world entirely free, it must also have been His will to make it free from Himself, that God might be all in all,—must be looked upon as the end of the dealings of God.' 'It is not blasphemy to say that Christ, who founded the Church and made Himself its Lord, will, the sooner the better, be dispensed with,' etc. But how little ground there is for all this, Christ's two institutions, Baptism and the Lord's Supper, suffice to prove.

(<sup>15</sup>) This conception of the nature of Christianity is also the central thought of Pascal's *Apologie*. Compare ii. 136 (v. Faugère's edition). *Caractères de la vraie Religion*, ii. 141, p. 145: '*L'incarnation montre à l'homme la grandeur de sa misère, par la grandeur du remède qu'il a fallu.*'

(<sup>16</sup>) Compare on this subject, Pasc. *Pens.* ii. 108: '*Nous connaissons la vérité non seulement par la raison, mais encore par le cœur: c'est de cette dernière sorte que nous connaissons les premiers principes, et c'est en vain que le raisonnement qui n'y a point de part, essaye de les combattre.* P. 109: '*Et c'est pourquoi que ceux à qui Dieu a donné la religion par sentiment du cœur sont bien heureux et bien légitimement persuadés. Mais ceux qui ne l'ont pas, nous ne pouvons la donner que par raisonnement en attendant que Dieu la leur donne par sentiment de cœur, sans quoi la foi n'est qu'humaine et inutile pour le salut.*'

(<sup>17</sup>) This thought is ably carried out in Graul's 'Lecture on Faith as the Highest Reason' (*Gutersloh*, 1865, p. 4, etc.). We are here also reminded (p. 20), of the application which Schelling (*Philos. der Offenb.*, 24 Lect., WW. ii. 4, p. 27) makes of the well known



saying of Alexander the Great to Parmenio, with respect to this thought, that the lower cannot be a standard for the higher. 'When, after repeated overthrows, Darius offered peace to Alexander, on the advantageous condition of resigning to him a considerable portion of his kingdom, and giving him his daughter in marriage, etc., Parmenio thought, if he had been Alexander, he would have accepted these conditions. Alexander answered: "*Et ego, si Parmenio essem.*" Alexander's manner of acting surpassed the notions of Parmenio, his most intimate friend. But God is raised infinitely higher above men than one man by the greatness of his mind can be above another. In *this* sense alone, then, do the dealings of God in revelation surpass all human conception. It is not that we are utterly incapable of comprehending them, but that, in order to do so, we must measure them by a standard which surpasses all ordinary human standards.'

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## NOTES TO LECTURE II.

(<sup>c</sup>) Compare Pascal, *Pensées*, ii. 10: '*La foi Chrétienne ne va principalement qu' à établir ces deux choses: la corruption de la nature, et la rédemption de Jésus Christ.*' Pascal frequently returns to this thought. Compare ii. 136, etc. It forms the central point of his Apology, and is in his eyes the special justification of Christianity. So also in the *Caractères de la vraie Religion*, ii. 141. Compare Lecture I., Note 15. These two truths form also the foundation upon which the whole body of Gospel divinity rests, and upon which, especially, the first Protestant treatise on divinity (*Melancthon's loci*)—is founded.

Compare Röper (Professor of Natural History and Botany at Rostock), *Der Friede in der Schöpfung kein*

*Friede in Christo*, a lecture in the *Ev. Kirchenzeitung*, 1864, No. 30. I will give the chief matter of this interesting lecture by way of extract. The author begins by saying 'that poets, etc., direct the human heart, in its search after peace, to Nature and its peace. Is peace, then, to be found in the vegetable and animal kingdoms? A brilliant picture has been drawn of the virgin beauty and exuberant luxuriance of uncultivated nature in the primeval forests of Brazil. But the obverse of this picture is to be found in the violent storms, the hurricanes, and the terrible devastation they cause; the destructive operations of animals, of apes, birds, and insects; in the manner in which the largest trees, gnawed by ants, termites, and other insects, suddenly break down, and the royal palms are destroyed by the wretched palm-worm, while whole plantations are eaten up by ants, and the largest tracks laid bare by locusts (whose hosts are estimated by billions), and made so utterly barren that nothing grows on these desolate places for many years. And not only animals, but plants, carry on, as it were, a war against plants, and against their own descendants. And chiefly the parasitical plants. The notorious liana, a plant like our ivy, crushes the tops of the proudest trees; others absorb the bark, or consume the vital juices after the manner of fungi. The magnificent clusia, which grow upon the trees themselves, cover them like coffins. And what an infinite number of germs perish! In every acorn, besides the one seed which is developed, are five germs, which are either crushed to death or drained of their moisture. In every cocoa-nut are at least three germs, one of which kills the other two by consuming all the nourishing milk, etc. In short, every plant lives by plundering others, and destroys other formations to withdraw from them the matter necessary to itself. A continual process of destruction and transmutation is going on in every little cell; new cells being formed by the de-

struction of old ones, etc. And then, finally, the animal kingdom! Most beasts live upon animal, some upon living food. Those who serve as food to others are often slowly tortured to death. The pretty, and in some varieties, tuneful pine, murders, impales their prey—butterflies and other insects—upon thorns and prickles, where they may live for days. And then the great massacres of the little ants, who make regular war on each other, unmercifully slaying their grown-up adversaries, and bringing up the kidnapped larvæ as slaves. The ichneumon fly lays its eggs in caterpillars, etc., and the larvæ consume the body of their host. The wall-wasp brings each of its young maggots from ten to twelve little caterpillars, wounded but not dead, who live from ten to twelve days, and of which one is devoured each day, till the maggots enter the chrysalis state within fourteen days. Add to these the horseflies, autumn flies, and gadflies in the lowlands of the Danube—those torturers and slayers of cattle, etc. And in the primeval forests—what enemies of man! Then, too, among the lower organisms, the lower its grade of organisation, the more is the creature infested by parasites. Many thousands of askarides live in the entrails of the little land-tortoise, and in the body of a living ear-wig a thread-worm was found curled up, whose length when unrolled was three inches. “We may boldly assert that the condition of the rest of the organic creation entirely corresponds to that of man, and is therefore by no means a peaceful one.” Nor is it otherwise in inanimate nature. Here, too, a continual work of destruction, by physical and chemical agents, is going on. To mention only tempests and earthquakes! And are we not living upon a sea of fire? But the starry heavens? The so-called peaceful moon is as arid as pumice stone, scarcely surrounded by an atmosphere, barren and desolate as the scene of a conflagration. Jupiter’s sea of clouds is agitated by the most fearful storms, etc. In short, here, too, nothing

is permanent. All is groaning for redemption. Nature 'preaches the most crushing fatalism, the most inexorable necessity and predestination.' In God alone is peace.

From this point of view we can easily understand how Perthes could write to Steffens (*P. Leben*, edit. 4., iii., 199). 'Much has been done since Goethe to reveal the depths and shallows of the human heart; but no one has yet attempted to bring before the mind of the present age a lively picture of the horrors of nature and the cruelty of her operations, and to show that they who would infer the existence of a God, from the goodness and wisdom therein displayed, necessarily fail unless they are satisfied with mere rhetoric: you must write a thoroughly ungodly book for deists and rationalists, one which would be a horror and an abomination to both. A great blessing might rest on such a book; it might give to many that only true key to the knowledge of nature which is involved in the apostle's words (Rom. viii. 22), that nature severed from God, through man and with man, is in a state of disorder, and groaneth and travaileth in pain, together with us, until now.' Similarly, too, Auerbach, *Auf die Höhe*, edit. 3, 234 (*Irma's Tagebuch*). Nature is terrible, she labours so long at the production of a being, and then suddenly and wantonly lets it perish. 'God is a God who hideth Himself.' Compare 'Apol. Lectures on Fundamental Truths,' Lect. I., Note 9, Pascal ii., 113. The existence of God cannot be proved to unbelievers from nature. *Ce n'est pas de cette sorte que l'écriture, qui connaît mieux les choses qui sont de Dieu, en parle. Elle dit au contraire que Dieu est un Dieu caché, et que depuis la corruption de la nature, il les a laissées (les hommes) dans un aveuglement dont ils ne peuvent sortir que par Jésus-Christ.* The whole section treats of these thoughts, p. 118. *Je regarde de tous parts et ne vois partout qu'obscurité. La nature ne m'offre rien qui ne soit matière de doute et d'inquiétude.*



Victor Kip (*Der Pessimismus und die Ethik Schopenhauers*, Berlin, 1866) gives a sketch of the history of pessimist views, in order to represent Schopenhauer as their chief advocate. Even in the Vedas, especially the Upanishads, *i.e.*, the extracts from the Brahmanas, which form the second part of each Veda, are found the fundamental features of pessimism. The soul unborn and infinite as Brahma, nay, a part of himself, gets into darkness in a corporeal covering, and suffers torment, from which not even death releases it, for it wanders from body to body and dies successive deaths after continually renewed torments. Deliverance from this suffering is only possible through the pantheistic view of the union of Brahma with all that has emanated from him. By this means man passes out of the world of the phenomenal and enters into the Nirvana, *i.e.*, into a state of happiness ('Schopenhauer's Negation of the Will'). The Zend religion sought to solve the contradiction by dualism, *i.e.*, the twofold origin of good and evil. Heraclitus had already viewed the birth of man as something calamitous, a birth only for death. The descent of the reasoning power from the flaming heavens to earth was the death of Divine life, and the animation of mankind, who now, in circumscribed action, suffer want upon earth. The subsequent philosophy of the Greeks is optimism; the Oriental, pessimism; and so is also the prevailing philosophy of the Christian era. It is not till his later period that Fichte strikes a pessimist chord; and it is to Schopenhauer that the complete carrying out of pessimist views is owing. Some passages from his principal work (*Die Welt als Wille und Vorstellung*) may serve to prove this. He designates his subject to be (§ 56, 3d edit., p. 366), that *all life is essentially suffering*. He then proceeds thus to describe (§ 57, p. 367) the life of man: 'His proper existence is only in the present, the unchecked flight of which into the past is a constant transition to death, a continual



dying. The present, however, is continually becoming the past; the future is quite uncertain, and always short. Hence, his existence, viewed even under its formal aspect, is a continual rushing of the present into the dead past, a continual dying. Then, too, if we look at it under its physical aspect, it is manifest that, as our path is confessedly a continually checked fall, so our bodily life is but a continually checked dying, a still delayed death; and so, too, finally, is the activity of our mind an ever repulsed tediousness. Every breath we draw wards off the death which is ever pressing towards us, and which we are thus fighting against every hour. At length death must conquer, for we are devoted to it by the very fact of our birth; and it is only playing awhile with its prey before it devours it.' Sec. 59, p. 382: 'The history of every life is a history of suffering, for the course of life is generally but a series of greater or less misfortunes. The real matter of the world-famed monologue in Hamlet may be thus summed up: Our condition is so wretched that utter annihilation would be decidedly preferable. So also what the father of history adduces (Herodotus, vii. 46), viz., that no man ever existed who has not more than once wished not to survive the following day, has never yet been refuted. Hence, the so frequently lamented shortness of life may perhaps be its best attribute. If, finally, all the terrible pains and sorrows to which his life is ever exposed could be brought before the eyes of each, he would be seized with horror; and if the most obstinate of optimists were led through the hospitals, lazarettos, and surgical operation rooms; through the prisons, torture chambers, and slaveholds; over the fields of battle and places of execution; if, then, those dark abodes of misery, where it creeps out of the view of cold curiosity, were opened to him; and, finally, a sight were afforded him of the starvation of some Ugolino,—he would surely at last perceive what kind of *meilleur des mondes possibles* this is. . . .

Moreover, I cannot here refrain from the declaration that *optimism*, where it is not the mere thoughtless speech of those under whose low foreheads nothing but words are lodged, seems to me not only an absurd, but a truly *wicked* mode of thought, a bitter contempt for the numberless sorrows of mankind. Let it not for a moment be thought that Christian doctrine is favourable to optimism, for in the Gospels, on the contrary, the terms *world* and *evil* are nearly synonymous expressions.' Schopenhauer subsequently (ii. 46, p. 654) gives a touching and partially true description 'of the vanity and sufferings of life.' I extract a passage from this section. 'Life may be represented as a constant cheat, both in small and great things. If it makes promises, it never keeps them, unless to show how undesirable is that which was desired. Thus first hope, then the thing hoped for, disappoints us. If it gives, it is but to take away. The charm of distance shows us a paradise, which vanishes like an optic delusion if we suffer ourselves to approach it. Hence happiness ever lies in the future or the past; and the present may be compared to a dark cloud, which the wind drives over the sunny plain before it; behind it there is brightness, but it is itself a constant shadow. It is, consequently, ever unsatisfying, the future being uncertain, the past irrecoverable. Life, with its hourly, daily, weekly, and yearly, little, greater, and great disagreeables, with its disappointed hopes and its mishaps, baffling all calculation, bears so plainly the impression of something which is to be spoilt to us, that it is difficult to conceive how this could ever have been mistaken, and how any one could have been persuaded that it was given to be thankfully enjoyed, and that man was made to be happy. Far rather does the continual disappointment of hope, the disabusing of expectation, the general constitution of life, show that it is intended and calculated to produce the conviction that nothing is worth

our efforts, our energies, and our struggles—that all possessions are but vanity, that the world is bankrupt in all quarters, and life a business which does not pay its expenses.’ Hence, satisfaction and prosperity are merely negative, are but the absence of suffering. ‘We feel pain, but not painlessness; we feel care, but not its absence; fear, but not security. We feel a wish as we feel hunger and thirst; but, as soon as it is gratified, it fares as the morsel we enjoy, which, the moment it is swallowed, ceases to exist to our perception. We painfully feel the want of enjoyments and pleasures as soon as they cease; but sorrows, even when they cease after having long existed, are not directly missed; for only sorrow and want can be positively felt. Prosperity, on the contrary, is merely negative. Hence we are not conscious of the three best possessions of life, youth, health, and freedom, as such, so long as they are ours, and do not become so till we have lost them, for then they are negations. We do not perceive that certain days of our lives have been happy till they have given place to unhappy ones. If, then, there were a hundred times less sorrow in the world than there is, its mere existence would be enough to confirm a truth, which is expressed in various ways, though always with some indirectness, namely, that the existence of the world is not a matter of rejoicing, but of grief, that its annihilation would be preferable to its existence, that it is fundamentally something which ought not to exist. Human life, far from wearing the aspect of a *gift*, has every appearance of an incurred *debt*, the payment of which is exacted in the form of the urgent necessities, the tormenting desires, the unceasing want which life involves. The whole period of life is generally consumed in the liquidation of this debt, and yet it is only the interest which is hereby discharged. The payment of the capital is effected by death. And when was this debt contracted? At conception. If we, consequently, regard man as a

being whose existence is a punishment and a penance, we shall be viewing him in a far more correct light. The myth of the Fall is the only thing in the Old Testament to which I can concede a metaphysical, though only an allegorical truth. Modern Christianity, whose ethic spirit is that of Brahmanism and Buddhism, has also, very wisely, fastened upon this very myth.' 'If we would measure the degree of guilt with which our nature is infected, we must survey the suffering which is united with it. Every great sorrow, whether bodily or mental, declares what is our desert, for it could not come upon us if we did not deserve it.' But enough! Fortlage has compared this pessimism of Schopenhauer, and placed it side by side with the opinions of the Christian martyrs. (Compare *Frauenstädt, Briefe über die Schopenhauersche Philosophie*, 1854, p. 329, etc.). But that positive force, which they had to oppose to this world of pain and suffering, escapes him. This positive force is not an 'ideal,' as Rudolf Seydel, who misses it in Schopenhauer, calls it in his treatise on Schopenhauer's philosophical system (Leipsic, 1857, p. 101, etc.), but the realities of atonement and redemption, of God's eternal world, and of communion with Him, which are opened to us thereby.

(\*) Lasaulx—*Ueber die Linosklage*, Würzburg, 1842—though seeing chiefly in these myths and lamentations (as the lamentations for Adonis in Syria, Egypt, etc., or for Narcissus and others) the lot of man himself depicted, yet acknowledges that they have a reference also to the great catastrophes of natural life; to spring, summer, autumn, and winter, to flowering and fading, growth and decay—in short, to all those sorrows and joys of nature with which the human mind sympathises,' p. 10. I may here perhaps be allowed to refer to those well-known verses of Fried. v. Schlegel:—



‘Es geht ein allgemeines Weinen,  
 So weit die stillen Sterne scheinen,  
 Durch alle Adern der Natur.  
 Es ringt und seufzt nach der Verklärung  
 Entgegen schmachkend der Gewährung  
 In Liebesangst die Kreatur.’\*

Also, a saying of Bettina v. Arnim, in Goethe's *Briefwechsel mit einem Kind*, i. 33: ‘When one stands thus alone with nature, it seems as if she were a spirit praying to man for redemption. Is man then to redeem nature?’

(<sup>5</sup>) Compare the striking description of Vinet, in his sermon on (Rom. iii. 11) St Paul's criticism of human reason (*Evangelische Silberblicke, Reden, Predigten und Studien, von Alex. Vinet*, translated by Lehman. Zwickau, 1863, p. 25). Also, Pascal, ii. 40, *Misère*, p. 79, etc.; *Grandeur et Misère de l'Homme*, p. 136, etc., where he points out that Christianity alone is in possession of the true cure for human misery.

(<sup>6</sup>) Similar reflections may be found in Pressense's *Jesus Christ*, trans., 1866, p. 211.

(<sup>7</sup>) See Naville, *Der himmlische Vater*, p. 290.

(<sup>8</sup>) Schiller in the essay: *Etwas über die erste Menschengesellschaft nach dem Leitfaden der mosaischen Urkunde* (from Schiller's *Lectures on Universal History* before the University of Jena, which first appeared in the 11th No. of the *Thalia Works*, in 12 vols., 1867, vol. 10, p. 380, etc.): ‘Man was made complete as the plant or the animal was.’ But he was ‘to work himself upwards from a Paradise of ignorance and vassalage, to a Paradise of knowledge and freedom.’ ‘If we exchange the voice of God in Eden, forbidding

\* One universal weeping goes through all the veins of nature wherever the quiet stars shine: creation, yearning for security, sighs and struggles for glorification in an agony of love.



him the tree of knowledge, for the voice of his instinct drawing him back from that tree, his supposed disobedience to the Divine command is nothing else than a fall from his instinct, and therefore the first expression of his spontaneity, the first venture of his reason, the first beginning of his moral existence. This fall of man from his instinct, which indeed introduced moral evil into creation, though only to make moral good possible therein, is incontrovertibly the most fortunate and greatest event in history; from this moment man's freedom dates, and it was here that the first foundation stone of his morality was laid.' It is the same view which is expressed by Hegel and Strauss on this subject. Hegel (*Philosoph. der Gesch.*, p. 233) says: 'The state of innocence, the Paradisaic state, is an animal one. Paradise is a park in which only animals, and not human beings, can remain. Hence the Fall, whereby man became truly man, is a universal myth.' And, lastly, Strauss (*Christl. Glaubenslehre*, ii., 29): 'Not God, who, as the primitive spirit, would treat the human spirit made after his own image in a spiritual and liberal manner, but only a brutal subaltern, taking pleasure in imperiousness towards his inferiors, could have given such a command.'

(°) Scarcely anything better could be said on this matter than the words of Rousseau (*Vicars Savoyard*): 'If man is active and free, his act is his own; what he does of his own free will, forms no part of the system of Providence, and cannot be attributed thereto. It does not cause the evil which man commits, when he abuses the freedom bestowed upon him. It made him free, not that he might do evil, but good of his free choice. To murmur against God because He does not hinder the practice of evil, means to reproach Him for giving to man a noble nature, and to his acts a moral nobility, for bestowing upon him a title to virtue.'

What! in order to restrain man from evil, was He to limit him to instinct, to make him a mere animal? (Quoted by Naville, *Der himml. Vater*, p. 288.)

(<sup>10</sup>) Lüken has collected these traditions in his work, *Die Traditionen des Menschengeschlechts*, 1856, p. 74, etc., a collection showing both the agreement of national traditions with the biblical narrative, and the great and undeniable superiority of the latter. A similar collection is given by Nicolas, *Philos. Studien über das Christenthum*, ii. 29, etc. Compare also Delitzsch, *Commentar über die Genesis*, 3d edit., 1860, p. 165, etc.

(<sup>11</sup>) Pascal, ii., 79; *Grandeur et Misère de l'Homme*, p. 82: *Toutes ces misères-là même prouvent sa grandeur. Ce sont misères de grand seigneur, misères d'un roi dépossédé.* Compare also Nicolas, ii. 15-19, where excellent and striking passages from Bossuet's Sermons are also quoted.

(<sup>12</sup>) Pascal, ii., 106: *Le péche original est folie devant les hommes. Mais cette folie est plus sage que toute la sagesse des hommes. Car sans cela, que dirait-on qu'est l'homme? Tout son état dépend de ce point imperceptible.*

(<sup>13</sup>) R. Schneider, in his interesting work, *Christliche Klänge aus den griech. und röm. Klassikern*, 1865, has collected (p. 133, etc.) a large number of those sayings of ancient authors, in which the universality of sin is expressed, e.g., *Soph. Antig.* 10, etc.: ἀνθρώποισι γὰρ τοῖς πᾶσι κοινόν ἐστὶ τοῦ ἁμαρτάνειν, (it is common to all men to fail). *Peccavimus omnes*, says Seneca (*De clem.*), *Nam vitūs nemo sine nascitur*, Horace (*Sat.* 1, 3, 68); and Simonides in Plato: εἶναι ἄνδρα ἀγαθὸν ἀδύνατον καὶ οὐκ ἀνθρώπειον, ἀλλὰ θεὸς μόνος τοῦτο ἔχει τὸ γέρας (for a man to be good is impossible, and surpasses human nature:

God alone has this honour). Compare especially with the text that saying of Goethe in Tasso (v. 2):

*'Es liegt um uns herum  
Gar mancher Abgrund den das Schicksal grub  
Doch hier in unserm Herzen ist der tiefste.'*\*

And Platen, i. 110, '*Antwort*:'

*'Abgründe liegen im Gemüthe  
Die tiefer als die Hölle sind.'*†

(<sup>14</sup>) Lenau, at the close of a sonnet, ii. 125:

*'Lieblos und ohne Gott! der Weg ist schaurig;  
Der Zugwind in den Gassen lallt—und du?  
Die ganze Welt ist zum verzweifeln traurig.'*‡

Heine (vol. d. L., 10 edit., p. 328): The sick soul, the God-denying, angel-denying, unhappy soul.

(<sup>15</sup>) Compare 'Lectures on the Fundamental Truths of Christianity,' Lect. VI., p. 144-147.

(<sup>16</sup>) It is the special merit of Julius Müller to have re-asserted the fact that selfishness constitutes the essence of sin. (*Die christliche Lehre von der Sünde*, i. 140, etc.)§ So also, e.g., Sartorius, *Die Lehre von der heil., Liebe*, i. 62, etc., in conformity with the always prevalent doctrine of the Church, which contrasts the love of God, as real virtue, to the love of self, as real sin. Compare also Pascal, ii. 56, etc.: *La nature de l'amour propre de ce moi humain est de n'aimer que soi et de ne considérer que soi*. The pre-Christian ages had no deep views of the nature of sin, because they were

\* There lies around us full many an abyss which fate has dug, but the deepest is here in our heart.

† There are abysses in the mind which are deeper than hell.

‡ Without love, and without God, the way is terrible;

The wind moans in the streets—and thou?

The whole world is desperately sad.

§ 'The Christian Doctrine of Sin.' Clark's Foreign Theological Library, 1868.

unacquainted with the highest moral standard. With them the essence of virtue consisted in a keeping within the bounds which are drawn around man and his various relations. Hence they regarded sin as the transgression of these bounds, the ὕβρις; and even Plato views good as the moderate (ἐμμετρον), evil as the immoderate (ἀμετρία).

(<sup>17</sup>) Romans vii. 14-21, is alluded to. Comp. Pascal, ii. 79: '*Guerre intestine de l'homme entre la raison et les passions. Il est toujours divisé et contraire à lui même*, p. 103: *quelle chimère est ce donc que l'homme? Quelle nouveauté, quel monstre, quel chaos, quel sujet de contradiction, quel prodige.*' Also Rousseau, *Emile*, iv. p. 14: '*L'homme n'est point un; je veux et je ne veux pas, je me sens à la foi esclave et libre; je vois le bien, je l'aime, et je fais le mal,*' etc. Compare 'Lectures on the Fundamental Truths,' Lect. II., Note 2. Naville, *Das ewige Leben*, p. 129, cites some excellent lines of Racine's on this subject of the internal discord; also expressions of Louis the Fourteenth in confirmation of them.

(<sup>18</sup>) Compare with this paragraph 'Lectures on the Fundamental Truths,' Lect. VII., p. 161, etc.; my *Lehre vom freien Willen*, p. 349, and p. 454-456. Even the ancients acknowledge that man is not able to effect a moral change in himself, e.g., Aristot., *Nikom. Ethik*, iii. 5, 14; and Celsus: 'It is, however, manifest to all, that no one can by punishment, much less by mercy, wholly change those who are by nature inclined and accustomed to crime; for wholly to change the nature is a matter beyond all things difficult.' (Neander, *Denkwürdigkeiten*, i. 3d edit., p. 15.) Compare also Schneider, *Christliche Klänge*, p. 134, etc.

(<sup>19</sup>) *Moral statistics* have of late been much dwelt on, especially since the works of Quetelet (*Sur l'Homme et le Developpement de ses Facultés*, 2 tomes, Paris, 1835;

*Du Système Sociale*, Paris, 1841; *Sur la Statist. Morale*, in the *Mémoires de l'Acad. Royale des Sciences de Belge*, tome 21, Brussels, 1848) led the way in this direction. The facts collected by these statistics were immediately made prey of by materialism. Thus, F. G. Fischer (*Ueber die Freiheit des menschl. Willens*, Leipsic, 1858) revels in natural law; and Dankwardt (*Psychol. und Criminalrecht*, 1863) says briefly, and in capital type: 'MAN IS NOT FREE. He is as little responsible for his acts as the stone which wounds our head by obeying the law of gravitation; the criminal act was the necessary effect of a law of nature.' Adolf Wagner, on the contrary (*Ueber die Gesetzmässigkeit in den scheinbar willkürlichen Handlungen*, Hamb. 1864), though he says, indeed (i. p. 44), 'Society prepares crime; the criminal is only the instrument which carries it out,' yet leaves the problem essentially unsolved (i. 48). He acknowledges that the true causes cannot be inferred from the facts alone; that hence we cannot, without further ceremony, speak of constraining natural laws as abolishing responsibility; that to know all the concurrent factors, and to compute their mathematical formula, we must be acquainted with 'the divine arithmetic;' that individual consciousness of responsibility and of moral freedom is also 'a fact,' which is as certain to the reason as this conformity to law; that the whole question is only the old problem under a new form—a problem which statistics will never be able to solve. The question raised by these interesting statistical labours has been variously treated, both in its theological and philosophical aspect, in the defence of man's freedom of will. In the first, in the *Erlänger Zeitschr. für Protestantism. und Kirche*, 1865; *Zur Apologetik*, iv. p. 199-238 (by Prof. Frank?); in the latter by Drobisch, *Die Moralische Statistik*, 1867; by Vorländer, in an article on moral statistics and moral freedom (*Zeitschrift für Staatswissenschaft*, 1866, iv. p. 477, etc.); and by Carrière, in the *Augsb. Allg.*



*Zeitung*, 1867, No. 113; Appendix, *Natürliche und sittliche Weltordnung*. We must not, says the theological article, confound freedom and lawlessness, event and arbitrariness, for this is the atomistic individualising view of Pelagianism, which severs man from his historical connections. These historical connections involve opportunity, but not absolute necessity. Circumstances influence the decision of the individual, but the latter *suffers* himself to be thus influenced. They who do not suffer their decision to be thus influenced, but, in spite of the obstacles of outward circumstances (famine, etc.), *e.g.* contract marriage, are not freer than others because they do so.

Thus, then, the increase or decrease of certain human actions, which statistics show to be dependent on external causes, is no proof of the absence of freedom in those transactions. Such influences upon the free choice are of universal occurrence. The fact that an act is the result of reasonable deliberation, does not make it cease to be an act of freedom. It is by external circumstances and their influence that the Divine government of the world is carried on. It is in conformity to law that Divine causality, 'the secret will of God,' as Luther calls it, is apparent. Certainly the question becomes more difficult in the case of actions morally reprehensible. But what statistics designate the 'next cause,' is generally compounded of many causes. Age, sex, etc., are no special causes, and special causes do not come within the range of statistics. Their influence only varies according to age, etc. The seductiveness, too, of these causes is of various strength, according to age, etc. Yet this does not abolish individual freedom; for the moral condition of the subject which turns the scale, is itself the product of moral decisions. In his external transactions, man is fitted into a groove of circumstances and forces which variously determine the external form of his actions. God has indeed left man free to choose to be ungodly,

not free to institute an arbitrary chaos; for He provides for order, regularity, conformity to law even in the process of the development of sin. God's hand so guides the threads, that even in the web of sin law is apparent, the maintenance of which, in the midst of human perversity and sin, is His prerogative. The figures of statistics are but the rays by which the fact of this secret world-ruling will of God, with its conformity to law, shines forth. Drobisch, too, points out that a distinction must be made between human, relative, non-absolute freedom of will and arbitrariness, and that no choice is devoid of motive. But he lays more emphasis on the determination of the resolve, partly by the personal character, and partly by external circumstances, so that the individual act of the will appears as the necessary result of these various factors. This seems to me a more decided denial of the *possibility* of arbitrariness than I can think correct. Vorländer well shows that, with respect to the question of free will, these negative consequences cannot be deduced from the experience of external facts without logical trickery; and also lays stress upon the natural limits of the decisions of the will. Carrière shows, by individual examples from occurrences in Bavaria, how easy it is to draw false conclusions, involving principles, from certain facts, whose accidental social causes may be unknown to statisticians, and refers to the fact of the moral consciousness. On this ground, he rejects the opinion of Buckle (in his History of Civilisation in England), whose words shall be quoted to conclude this note, and to show how these things are looked upon from his point of view. 'In a given state of society, a certain number of persons must put an end to their own life. This is the general law; and the special question as to who shall commit the crime depends, of course, upon special laws; which, however, in their total action, must obey the large social law to which they are all subordinate; and the power of the larger

law is so irresistible, that neither the love of life nor the fear of another world can avail anything towards even checking its operation.' Carrière rightly denies the proposition. 'The must, the constraining law,' he says, 'does not exist.'

(<sup>20</sup>) Compare the fine paragraph of Naville, *Der himml. Vater*, p. 215-235. Bruch, too, of Strasburg, in a very appreciative notice of this work, takes occasion to speak as follows of this denial of the moral view of actions. 'When Macaulay, the famous English historian, expresses his abhorrence of those authors who try to justify crime and make virtue ridiculous, M. Taine remarks (*Essais de Critique et d'Histoire*, p. 8, sq.): 'Criticism has a freer movement in France. If we try to relate the life of a man, or to exhibit his character, we like to look upon him as an object of painting or science. We do not judge him; we desire merely to exhibit him, and make him comprehensible to the understanding. We are desirous of knowledge, and nothing else. Peter or Paul may have been a rogue; that concerned his contemporaries, but is a matter of indifference to us. They suffered from his crimes. To-day we are out of his power, and with the danger our hatred has vanished. I feel neither dislike nor disgust; I have left these feelings at the door of history, and I enjoy the very deep and very pure feeling of seeing a soul treated according to a definite law.' Let it not be thought that this passage is but the expression of the aberrations of a young and immature mind; it rather expresses, according to the just remark of Naville, the theory of a whole school. This theory is clearly and definitely stated in the *Revue des deux Mondes* (Feb. 15, 1861, p. 855): 'We have nothing to do with morality, but only with custom; nothing with principles, but only with facts. We explain everything, and, as has been truly said, the mind finishes with allowing everything which it explains. Modern virtue

resolves itself into toleration (*se résume dans la tolérance*). This is an immense innovation. Whatever is, has for us a right to be.' How deeply such principles have penetrated into the opinions of the present day, is proved by the repeated attempt to whitewash the most abominable characters. This theory may be said to be the expression of an absolutely *blasé* state of existence.

(<sup>21</sup>) *Tacit. Ann.* vi. 6. Compare Nicolas, i. 103.

(<sup>22</sup>) Tholuck gives extracts from Plutarch's work on the 'Fear of the Gods,' in *Der sittliche Charakter des Heidenthums*, p. 42, sq.). 'The physician—it is thus that Plutarch describes his unhappy ones—is driven away by the sick, the consoling friend by the afflicted.' He exclaims, 'Leave me, O man, me, the accursed, the hated of gods and demons, to suffer my punishment.' He sacrifices and trembles, he prays with a faltering voice, he scatters incense with trembling hands.' On the Flagellants, compare, e.g., *Gieseler Kirchengeschichte*, ii. 509; iii. 273, sq.\*

(<sup>23</sup>) Compare Lenau (14th ed. 1855), ii. 113; '*Frage*,' p. 126; '*Palliativ*,' i. 55; '*Nebel*:'

'Nimm fort in deine graue Nacht,  
Die Erde weit und breit;  
Nimm fort was mich so traurig macht,  
Auch die Vergangenheit!' †

Or the *Sehnsucht nach Vergessen*, i. 50; or, ii. 117, where he sees in asceticism an involuntary testimony to a feeling of guilt.

Platen (1853), i. 91:

'Wie rafft ich mich auf in der Nacht, in der Nacht.' ‡

\* 'Gieseler's Church History.' Clark's Foreign Theological Library.

† Take away in thy grey night, the wide, broad earth; take away also that past which makes me so sad.

‡ How I snatched myself up in the night, in the night.

Goethe:

*'Ihr stürzt ins Leben ihn Ninein,  
Ihr lasst den Armen schuldig werden;  
Dann überlasst ihr ihn der Pein,  
Denn jede Schuld rächt sich auf Erden.'* \*

(<sup>24</sup>) This is a principle of Shakespeare's moral views, as strikingly exhibited, *e.g.*, in 'Macbeth.' Platen, indeed, says,—

*'Ich fühlte dass die Schuld die uns aus Eden bannte,  
Schwungfedern uns zum Flug nach höhern Himmel leihe;'* †

but with what right, every one may know from his own experience.

### NOTES TO LECTURE III.

(<sup>1</sup>) Compare Vinet, p. 24; on the preceding, Vinet, p. 69.

(<sup>2</sup>) Auerbach, *Auf die Höhe*, iii. 235, 279: 'Rest and peace are nowhere in this world.'

Lenau, i. 249; ii. 58.

The following saying from Auerbach, *Auf die Höhe*, (*Irma's Tagebuch*).

(<sup>3</sup>) *Regis*, 1842, No. 114, p. 245:

*'Kein Malen stillt noch Meisseln mehr die Seele,  
Sie flieht zu jenem liebevollen Gott,  
Der uns am Kreuz die Arment-gegenbreitet.'* ‡

(<sup>4</sup>) If we inquire, *e.g.*, of those poets who refer us to

\* You plunge him into life, you let the poor creature become guilty, then you deliver him up to punishment, for all guilt is avenged upon earth.

† I felt that the guilt which banished us from Eden, furnished me with fresh pinions to soar to a higher heaven.

‡ No painting nor sculpture can give peace to the soul; it flees to that loving God who stretches out His arms to us from the cross.



our own strength, we find that they do not themselves believe in their strength. They get no farther than a 'perhaps.' So Platen:

*'Wo ist das Herz das Keine Schmerzen spalten?  
Und wer aus Weltenende flüchten würde,  
Stets folgten ihm des Lebens Truggestalten,  
Ein Trost nur bleibt mir dass ich jeder Bürde,  
Vielleicht ein Gleichgewicht vermag zu halten,  
Durch meiner Seele ganze Kraft und Würde.'*\*

How little comfort, however, this uncertain hope affords him, those other well known words of the same poet prove:

*'Es liegt an eines Menschen Schmerz, an eines Menschen Wunde nichts,  
Es kehrt an das was Kranke quält sich ewig der Gesunde nichts,  
Und wäre nicht das Leben kurz, das stets der Mensch vom Menschen  
erbt,  
So gäb's Beklagenswertheres auf diesem Runde nichts.'*†

To own, however, that we know of no other comfort than death, is to own that we know of none.

(<sup>5</sup>) Auerbach (*Auf der Höhe*) entitles the wisdom of the old Count Eberhard, ii. 319, etc., 'Self-redemption;' iii. 168, 'there is nothing but self-help.' The subsequent expressions, ii. 320; iii. 170.

(<sup>6</sup>) Compare Vinet, p. 155, 159; and the fine passage of Rückert:

*'Du findest in dir die Ruhe nicht  
Den milden Hauch von Gottes Gnaden,  
So lang von deiner Schuld Gewicht  
Du willst ein Theil auf Andre laden.'*

\* Where is the heart unriven by sorrows? and if any one would flee from the ends of the world, the deceptions of life would continually follow him. One comfort alone is left me, that I may, *perhaps*, with the whole might and faculties of my soul, be able to counterbalance every burden.

† There is no remedy for human pain, for human wounds. The healthy man cares nothing for what torments the sick. And if the life which man ever inherits from man were not short, there would be nothing more pitiable upon this earth.

'Nicht wenn du das was dich gelenkt  
Von dem was du gethan hast trennest;  
Dir ist die Schuld nur ganz geschenkt,  
Wenn du zur ganzen dich bekennest.' \*

(7) Auerbach offers a striking proof of this in that very romance, *Auf der Höhe*. Irma had during four years been performing almost superhuman penance. 'There are saints even in our days,' is said concerning her penance (iii. 484). And yet Auerbach cannot refrain from making this penance, of which his hero, the physician Gunther, says (p. 491), 'Thou hast made expiation,' conclude with a prayer for forgiveness from the queen she has injured. Not till then does Irma get peace. P. 491: 'Ah, thou art here at last! gasped Irma, drawing a deep breath. She raised herself up with her latest strength, and knelt up in her bed; she folded her hands, and then, stretching out her arms, she exclaimed, in heart-piercing tones: "Pardon, pardon!"' Is this close of the drama dictated merely by æsthetic feeling? Is it not rather an involuntary testimony of the moral feeling to truth, a *testimonium animæ naturaliter christianæ*?

(8) Compare the famous passage in the 'Merchant of Venice':

'It droppeth as the gentle rain from heaven  
Upon the place beneath: it is twice bless'd;  
It blesseth him that gives, and him that takes:  
'Tis mightiest in the mightiest; it becomes  
The throned monarch better than his crown;  
His sceptre shows the force of temporal power,  
The attribute to awe and majesty,  
Wherein doth sit the dread and fear of kings;  
But mercy is above this sceptred sway,  
It is enthroned in the hearts of kings,  
It is an attribute to God himself,  
And earthly power doth then show likest God's  
When mercy seasons justice.'

\* Thou dost not find rest within thee, the gentle breath of God's mercy, so long as thou wilt heap one portion of the weight of thy guilt upon another; nor when thou separatest what impelled thee from what thou hast done. Thy guilt is only wholly remitted when thou acknowledgest the whole.

(<sup>9</sup>) Œd. Col. 1276 :

‘Yet as mercy ruling shares the throne of Zeus to adjust every work, so, O father, let it also prevail with thee!’

(<sup>10</sup>) The thoughts which follow are further carried out in my *Lehre vom freien Willen*.

(<sup>11</sup>) Compare, in Neander’s *Denkw.* i. 27, etc., the expressions of desire for a revelation of mercy expressed at the conclusion of the ancient world, e.g., by Porphyry, who speaks of ‘those who, longing after truth, once prayed that a vision of the gods might be vouchsafed to them, that so they might, by means of well authenticated information, be set free from their doubts.’ Also the touching description of the inward restlessness and craving of Clement of Rome (from the *Recognitions*), a description evidently taken from life. On the similar development, in the case of Justin, compare ‘Lectures on Fundamental Truths,’ Lecture VIII., p. 214. Pascal ii. 96: *Il est bon d’être lassé et fatigué par l’inutile recherche du vrai bien, afin de tendre les bras au libérateur.*

(<sup>12</sup>) On the maxim that whatever is best is freely and graciously given. Compare ‘Lectures on Fundamental Truths,’ Lecture VII., p. 176. The opinion of the natural mind on this point is shown by Celsus, who esteems it one of the follies of Christianity, that it should call sinners into the kingdom of God. ‘They say that God accepts the sinner, if he humbles himself on account of his vileness, but will not accept the just man who virtuously looks up to Him from the beginning’ (Neander, *Denkw.* i. 13). Seneca, on the other hand, says, Ep. 52: *Nemo per se satis valet ut emergat; oportet manum aliquis porrigat, aliquis educat.*

## NOTES TO LECTURE IV.

(<sup>1</sup>) This is the title by which Strauss, proceeding upon this presupposition, designates his critique of Schleiermacher's *Leben Jesu*, 'The Christ of Faith, and the Jesus of History' (1865). In his view, the Christology of Schleiermacher is the last attempt and failure to reconcile the faith of the Church and the history of Jesus, the ideal and the historic Christ. 'Once for all, it will not do.' Especially pp. 209-223. Compare also my Lecture: *Die modernen Darstellungen des Lebens Jesu*, 2d edition, 1864, p. 9, etc.

(<sup>2</sup>) On Plato's picture of the suffering righteous man, compare my 'Lectures on Fundamental Truths,' Lecture VIII., p. 211. Aristotle generally founds his decisions concerning what is morally right on the standard of the ideal virtuous man, and draws a picture of a perfectly ideal morality in his description of the high-minded man (*μεγαλόψυχος*), *Eth. Nicom.* iv. 3; but it is really only a picture of pride, if not of arrogance, which he sketches. The Stoic ideal, moreover, is pride personified, which yet, according to Cicero's confession (*Tusc.* ii. 32), was never yet realised.

(<sup>3</sup>) The ancient ideal is conscious pride—even in the Aristotelian ethics, *e.g.*, in the description of the high-minded man (iv. 3, 24; v. 5, etc.); while humility is entirely absent from the conception of ancient morality. Compare 'Lectures on Fundamental Truths,' Lecture VIII., p. 203.

(<sup>4</sup>) A coarse attempt to do so was formerly made by Reimar (Wolfenb. *Fragm.*), who attributed to Jesus a political plan, the failure of which he makes Him deplore on the cross, when He utters the words: 'My God,' etc. *Vom Zwecke Jesu und seiner Jünger*

(7 *Fragm.*, published by Lessing, 1778; in the second section, § 3-8). It is not in this rude and arbitrary manner, but as a consequence of His true humanity, that the modern works on His life by Schenkel and Strauss—to say nothing of the indignities done Him by Renan—have denied the sinlessness of Jesus. Because Jesus calls Himself lowly, says Schenkel, He must have had to contend with pride (2d edition, 1864, p. 170); when He says none is good but God, He declares Himself to be not good in this sense; He knew the sinful motions of flesh and blood from His own experience (pp. 288-290), and therefore He could pray with His disciples, 'Forgive us our debts, our trespasses' (p. 368). Strauss, on the contrary, thinks himself justified in calling it not merely fanaticism, but 'unjustifiable self-exaltation for a man to imagine himself so separated from other men as to set himself before them as their future judge' (*Leben Jesu*, 1864, p. 242). Keim has, however, already given a sufficient answer to all this. Compare my Lecture, *Die modernen Darstellungen*, etc., p. 47.

(<sup>8</sup>) 'The Son of Man,' is the most usual title of the Lord Jesus, and that by which He specially designates Himself in the Gospels (in these it occurs more than eighty times; once only out of the Gospels, Acts xii. 56, and nowhere in the Epistles). It was formerly regarded as denoting, upon the authority of Dan. vii. 13, nothing more than that He was the Messiah; but Matt. xvi. 13, 16, and John xii. 34, speak against such a restriction of its interpretation. The way to the correct understanding of this title was struck out by Hofmann in his work: *Weissagung und Erfüllung*, ii. 19, etc., and in his *Schriftbeweis*, ii. 1, 78; while the *Weissäcker Jahrbücher für deutsche Theologie*, 1859, 4, Baur, in Hilgenfeld's *Zeitschr. für wissenschaftliche Theol.*, iii. 3, 274, and Kahnis, in his *luther. Dogmatik*, i. 416, followed in the same direction. It points out



that Jesus is the end and aim of human history, He that was to come. Thus this designation is allied to St Paul's view of Christ as the second Adam (Rom. v. 12, etc.; 1 Cor. xv. 45). Starting from this idea of the central and universal relation of Christ to all mankind, modern theology, especially Schleiermacher and his school, has endeavoured again to attain to the knowledge of the higher significance of Christ. This is well, if only we do not stop here, but combine with the idea of the Son of Man that of the Son of God, which is not—as has been lately supposed—identical with it. The former denotes Christ's relation to man and to the world, the latter His relation to God. He is the former because He is the latter.

(<sup>6</sup>) The absolute relation of Jesus to the world, as depending upon His relation to God, is summed up (Matt. xi. 27). This may be stated under its separate heads, as follows: With relation to the Old Testament, He is the desire of the Old Testament saints (Matt. xiii. 17); to the Old Testament Church, He is the bridegroom of the Church (Matt. ix. 15); to individual souls, the soul finds rest in Him (Matt. xi. 29); to the human race, His Gospel must be everywhere preached (Matt. xxv. 14); and He will gather all nations into His Church (Matt. xxviii. 19); to the world in general, He is the Judge of the whole world (Matt. xxv. 34), etc.

(<sup>7</sup>) This difference between the fourth and the first three Gospels was early noticed; and in the ancient Church, in the Alexandrian theology, the fourth Gospel was called the spiritual Gospel, and was regarded with special estimation. Compare Luther, 'the unique, tender (zarte), genuine, chief Gospel, far preferable to the other three' (*Werkē, Erl. Edit.* lxiii. 115); and Matth. Claudius (i. 8): 'There is something so wonderful about it—twilight and night, and through both the swiftly darting lightning!—a gentle cloud of

evening, and, behind the cloud, the great full moon bodily!—something so melancholy, so sublime, so presentient, that one is never satiated. Whenever I read St John's Gospel, I seem to see him lying on his Master's breast at the Last Supper; I seem to see his spirit holding up a light to me, and, at certain passages, falling upon my neck and whispering in my ear. I am far from understanding all I read; yet it often seems as though his meaning were hovering in the far distance before me; and even when I am considering a totally obscure passage, I have still a presentiment of a great and glorious meaning, which I shall one day understand, and therefore I seize with such avidity upon every fresh exposition, upon every new explanation of St John. The most, indeed, only skim the evening cloud, and leave alone the moon behind it.' In modern times this difference has been exaggerated into a contrast; but without reason: for what is stated in the text shows that even the first three Gospels furnish the points of connection for the instruction in St John's. The former represent the earlier stages of Christian teaching, St John's the higher; the former represent rather the historical, the latter the eternal existence of Christ; the former His relation to the world, the latter His relation to God. But the latter forms the postulate of the former, and underlies them.

(<sup>8</sup>) Jesus ascribes to Himself a direct relation to God. With reference to life, He says that He has it in Himself, as the Father hath (John v. 26); with reference to His work, that the work of God is accomplished through Him (John v. 17, etc.); with reference to His power, that He and the Father are one (John x. 30); with reference to His existence, that there is an absolute communion between the two (x. 38, xiv. 10, ch. xvii.); hence, He is the presence of God himself (xiv. 9); and disposes of the Spirit of God at His will, and for

His service (xvi. 7, etc., 13, etc.). This is only comprehensible, if His communion with the Father did not take place in time, but existed from eternity, and merely received this historical form in the present. Hence, Jesus emphatically teaches us His existence with the Father before He became man (John iii. 13; vi. 38, 46, 51; viii. 42; xvi. 28); and, indeed, that this existence is a personal and eternal one (vii. 58); in the communion of the Divine glory and love (xvii. 5, 24). On this account, also, He accepts the confession of Thomas: 'My Lord and my God' (John xx. 28), and distinguishes it as the correct expression of faith in Him. It is upon the ground of this self-testimony of Jesus that St John, at the beginning of his Gospel, designates Him, in his famous triad of propositions, as the Word which was with God, and which was God.

(<sup>9</sup>) Examples of the invocation of the Lord Jesus by prayer occur in Acts vii. 59; Rev. xxii. 20. Christians, too, are, in the New Testament, designated as those who call upon the name of the Lord Jesus (as in the Old Testament the name of Jehovah was called on). Compare Rom. x. 13; Acts ix. 14, 21; 1 Cor. i. 2 (upon the ground of John v. 27).

(<sup>10</sup>) Pliny, at the beginning of the second century, in consequence of the inquiries he had instituted, wrote concerning the Christians in his letter to Pliny (Ep. x. 96): *Quod essent soliti stato die ante lucem convenire carmenque Christo quasi Deo dicere*. And this custom of praising Christ in hymns, as God, is corroborated by the Church historian Eusebius (*Hist. Eccl.* v. 28), who speaks of the psalms and odes of primitive times, in which Christ was praised as God: ψαλμοὶ ὅσοι καὶ ᾠδαὶ ἀδελφῶν ἀπ' ἀρχῆς ὑπὸ πιστῶν γραφῆσαι, τὸν λόγον τοῦ Θεοῦ τὸν χριστὸν ὑμνοῦσι θεολογοῦντες.

(<sup>11</sup>) These thoughts are specially carried out in the Epistles to the Ephesians and Colossians (compare Eph. i. 10; Col. i. 20). Hence originated the view, which regards the incarnation as not merely effected for the purpose of taking away sin, but as necessary, even if sin did not exist, for the realisation of the ideal of man, and for the bestowal of a head upon the human race—a speculative view advocated in former times, especially by certain mystics; in modern, by theosophists, such as Franz v. Baader, etc., and by theologians, especially Dorner, etc., but without adequate Scriptural grounds, and differing from primitive doctrine. It is opposed, especially by Jul. Müller (*deutsche Zeitschr für Christl. Leben*, etc., 1850, No. 40, etc.) and Thomasius.

(<sup>12</sup>) How the heathen world strove after, yet failed to attain to, the idea of the God-man, is stated by Dorner in his *Entwicklungsgeschichte der Lehre von der Person Christi*, i., pp. 4-15. The Messianic traditions of various nations are collected by Lüken in his *Die Traditionen*, etc.

(<sup>13</sup>) The first problem of the Church, in laying down the doctrine of the person of Jesus Christ, was to establish the truth that two natures are united in Christ the God-man—the Divine and human; the second, to bring before the mind the personal unity of these two natures. The Godhead of Jesus was denied by Jewish opinion, which saw in Jesus only a prophet filled with the Spirit of God, though the greatest of the prophets (Ebionitism); His proper humanity by heathen opinion, which recognised in Christ an exalted spiritual being, going about the world in a phantom body (Doceticism). This opinion afterwards prevailed within the Church, in the so-called monarchian tendency which thought that it could only maintain the unity (monarchy) of the Deity by viewing Christ as a mere influence or indwelling of the Spirit of God, and which culminated in the

doctrine of Arius (a presbyter at Alexandria during the time of his great opponent Athanasius), according to which Christ was a kind of intermediate being, brought forth by God before the creation of the world, for the purpose of effecting this act. After these errors had been rejected (the latter at the Council of Nice, A.D. 325), the question was to solve the more difficult problem of making the unity of the two natures in the God-man comprehensible. Here, also, two opposing views had to be encountered; the one, the system of sober and distinguishing reason, incapable of conceiving any but an external union of the two natures, and viewing the Godhead of Christ as dwelling in the manhood, as it were, in a temple,—a system which did violence to the truth of the human nature and the necessary distinction between the Divine and human. Such views, adopted by the Antiochian school, were taught by Nestorius, from whom they derived the name Nestorianism. The other was that of speculative reason (the Alexandrian theology), which, seeking to give due emphasis to the unity of the two natures, incurred the danger of sinking the human in the Divine. This system, advocated by Eutyches in Constantinople, was called Monophysitism, *i.e.*, the doctrine of one nature from the mingling of the two. In opposition to both these, the abiding distinction of the two natures, and their union in the central point of the personal life, was laid down by the Council of Chalcedon, A.D. 451, by the influence of the Romish bishop Leo. But even this did not satisfy the demands of Christian faith. And it is to the Lutheran doctrine of the God-man that we are indebted for a still stricter adherence to the unity of the two natures. They must be viewed as not merely united in the personal centre, but as themselves unified, and existing in each other. It must, however, be confessed, that the ancient Lutheran doctrine gives too great a preponderance to the Divine, as is evident from the fact that it ascribes



to Jesus, even during His earthly life, and with regard to the human side of His person, omnipresence, omniscience, and omnipotence, though the possession of these attributes does not agree with the picture presented by the Gospel history.

(<sup>14</sup>) Jesus, after having been regarded by rationalism as a mere man, though the ideal of virtue and wisdom, is in these days looked upon either as the religious genius (Strauss), or the man of ecclesiastical liberty, and the friend of the oppressed people (Schenkel), or the portrait given of him in the Gospels is disguised by sentimental additions (Renan). Compare my Lecture on the modern views of Jesus; also, Uhland's *Die modernen Darstellungen des Lebens Jesu*, 4 lectures, 1866; and Niemann's *Jesu Sündlosigkeit und heil. Vollkommenheit*, 1866.

(<sup>15</sup>) This thought of self-abnegation is especially expressed by the Apostle Paul, Phil. ii. 6. The meaning of this passage evidently is, that Christ shared in the Divine glory before He began an earthly life, and that He surrendered this in order to enter upon a life of dependence and self-denying service, that He might then, by this road of humiliation, raise Himself to the height of equality with God, which He would not seize as plunder, but receive from the Father as the reward of His obedience. Among modern theologians, Thomasius has profoundly comprehended and successfully advocated this doctrine of Christ's self-abnegation. See *Christi Person und werk*, ii., edit. 2d, 1857.

(<sup>16</sup>) There was a time when efforts were made to get over the miracles of the Bible by explaining them, as it was said, in a natural manner. Paulus of Heidelberg especially sought his laurels in this manner, during the first decades of the present century. This

was, however, the most unnatural explanation possible, and its advocates only exposed themselves to ridicule. The wise men of the East, *e.g.*, were said to be travelling merchants; the transfiguration of Christ, a storm; the miracle at the marriage at Cana, a marriage joke; the healing of the man born blind, the salutary effect of the moist cool earth upon an inflamed eye, etc. But this folly has not even yet died out, though the progress of education, especially since Strauss, has exchanged such outrages for the myth and imagination theory. Hence the Gospel history is now to be regarded as a fiction of the Christian Church (Strauss). But, then, whose work is this Church itself? Is it not the Church's original consciousness, that what she is she is through Christ? This effect requires an adequate cause. The appearance of Jesus Christ must have been a most powerfully efficient cause; and of this appearance, according to the consciousness of the Christian Church, His miracles formed a part. Compare 'Lectures on Fundamental Truths,' Lect. X., p. 278.

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## NOTES TO LECTURE V.

(<sup>1</sup>) The inculcation of the three offices of Christ is of great antiquity in the Church, and prevailed also in the doctrinal teaching of our Church, until Ernesti (of Leipsic) rejected it as a mere figure of speech. Schleiermacher, however, again brought it into repute. And justly so, for it corresponds with the two great eras of Israel's history: the post-Mosaic, in which the high priest, the Davidic, in which the king, and the later period, in which the prophet, formed the central point of the nation, and was the organ of God.

(<sup>2</sup>) In modern times the attempt has been made to

prolong the period of Christ's development, by supposing an interval during which His ideas were under a process of development, after the time of His baptism and during that of His ministry. This view is advocated by Keim, *Der Geschuhtl. Christus*, 1865, although Christ's baptism was itself the assumption of His Messianic office. His Messianic consciousness, however, presupposes his consciousness of Sonship, and not *vice versa*; for it was in the nature of things that He should first be conscious of Himself, of His person, and of His personal relation to God, and afterwards, and by reason of this, of His office. The narrative of His visit, in His twelfth year, to the Temple at Jerusalem, makes this sufficiently clear. It is true that Jesus did not from the very first, but only gradually, bear testimony to His Messiahship; but it is equally so that this was in the interest of His system of instruction, and not because He did not at first feel and know Himself to be the Messiah; for this testimony, and faith therein, presupposed certain moral and religious convictions, unless it were to be a faith on mere authority, and destitute of moral worth. The person and teaching of Jesus must first have made an impression before this testimony could be rightly understood and received. The disciples had reached this stage (Matt. xvi. 16); and the reason that Jesus so greatly rejoiced was, that their confession of His Messiahship was not an opinion externally accepted, but the mature fruit of their own inward development. It is evident, then, that if Jesus had, in this respect, raised His disciples to His own level, He must Himself have first stood upon those heights to which He sought, by slow and patient labour, to raise them. This was the case, also, with His consciousness of His approaching passion, which did not become evident to Him for the first time when He spoke of it (Matt. xxi. 21, etc.), but which He then spoke of because His disciples were then able to bear this saying.

(\*) The period before His baptism was to the Lord Jesus the period of His development; that subsequent to it the period of His ministry. When He went to His baptism His inner development was complete; He was certain both of His person and His office. Hence, His baptism was both a declaration on His part of His willingness to undertake His office, and a Divine preparation for it (Acts x. 38). Strauss and others have asked how this narrative of His endowment with the Holy Ghost is to be reconciled with that of His conception of the Holy Ghost, and have concluded that the former represented the original view, while the latter, on the contrary, was a legendary addition; for if Jesus had been conceived of the Holy Ghost, He already possessed Him, and did not need the reception of Him at His baptism; and therefore that, if the latter took place, this is equivalent to a denial of the former. But all this rests upon a misconception of the diversities of the Holy Spirit's operations, both in the case of the Lord Jesus and of each individual believer. It is one operation of the Holy Ghost which renews our hearts, and makes us new men, and another which endows us with gifts and powers for the efficient service of God. The former is His work of regeneration; the latter, of bestowing gifts and graces. That makes us children of God; this makes us His servants. The one effects our personal communion with God; the other makes us fellow-workers with God. In both instances it is one and the same Spirit, but in distinct and varying operations; and the former does not necessarily include the latter, as, on the other hand, the latter may exist independently of the former (Matt. vii. 22; 1 Cor. xiii. 1, 2).—The temptation of Christ cannot be looked upon as a merely internal occurrence, since in this case the spotless mirror of Christ's soul would have been clouded by the sinful thoughts thus made to arise from His heart. Hence it is a transaction between Jesus and the tempter,—



not, indeed, in so gross a sense as would be involved in the conversation and intercourse of two human beings; for such representations of the invisible world to the senses as we here meet with can only be appreciated by those for whom they are intended. This occurrence is unique in history, for the revelation of God in Christ is also unique in history. It is, moreover, decisive with regard to the execution of God's plan of salvation, and the ancient antagonism between the kingdom of light and the kingdom of darkness. The importance of the event evidently consists in the fact that it was an attempt to seduce Jesus into the path of those carnal and earthly Messianic notions which existed in the imaginations of the people, and were repeatedly brought forward during the ministry of Jesus. (Compare, *e.g.*, John vi. 15.) The whole period of forty days, during which Jesus was wholly absorbed by His spirit's tendency towards God, and withdrawn from bodily wants, was a time of temptation. The three temptations of which we possess a narrative, form the close of this period of temptation, when Jesus returned to a state of consciousness to sensuous impressions, and therewith to the feeling of bodily wants. The first temptation concerned the abuse of the miraculous powers bestowed upon Him, for the arbitrary supply of His own temporal necessities; the second, the abuse of the mighty protection of God for self-chosen glorification before the people; the third, a premature assumption of His future dominion over the world, in direct opposition to His office, instead of receiving it from the hand of God upon the path of suffering. It is significant that Jesus, in spite of the misuse of Scripture by the enemy, was not deterred from using it as the lawful weapon and decisive rule of conduct.

(\*) So, also, Pressensé, *Jesus Christ*, etc., p. 291.



(<sup>o</sup>) An excellent paragraph on the universality of sacrifice may be found in Nicolas ii. 52, etc., where also Voltaire's saying (*Essai sur les Mœurs*, chap. 70), is quoted: 'Among so many different religions there is none whose main object has not been propitiation. Man has ever felt that he needed pardon.'

(<sup>o</sup>) The attempt to prove the necessity of an atonement by the God-man, in the way of suffering, was first made by the great theologian Anselm, Archbishop of Canterbury, in his work, *Cur Deus Homo*: It is man who must suffer for sin and for the offence done to God by sin, while yet he is incapable of offering an adequate, because an infinite, satisfaction for this infinite offence, which God alone can do; hence it is the act of the God-man, and that by His voluntary death, which is a full, perfect, and sufficient satisfaction for this guilt, and is therefore our comfort in death. This view of the subject became and remained, on the whole, that of the Church, being in all essential matters that which is founded on Scripture. (Compare, e.g., 2 Cor. v. 21). On the other hand, the denial of the need of atonement originated with the Socinians, and has passed from them to the rationalists, a summary of whose objections has been given by Philippi in his *Kirchl. Glaubenslehre*, iv. 2, 158, etc.

(<sup>o</sup>) The distinction between atonement and punishment, in opposition to their identification by our elder dogmatists, has been well and clearly laid down by Stahl, *Fundamente einer christl. Philosophie*, 1846, p. 156, etc. Atonement is an ethical, punishment a judicial, notion; the former presupposes innocence, the latter guilt; the former must be voluntarily undertaken, the latter need only be endured; the former satisfies the moral consciousness, the latter the sense of justice; the former restores the moral fellowship, the latter separates therefrom; hence the former is done

away with in the very act of its consummation, the latter is by its nature abiding.

(<sup>8</sup>) The notion of substitution is found in Æschylus's legend of Prometheus, v. 1026: 'Hope not for an end to such oppression until a god appears as thy substitute in torment, ready to descend for thee into the sunless realm of Hades, and the dark abyss of Tartarus:' (compare 'Lectures on Fundamental Truths,' Lecture VIII., p. 209), and not less in Sophocles' *Œdipus in Colonus*, v. 498: 'For one soul, I think, would suffice to effect this, even for thousands, if it approaches with a pure mind.' On which passage Wilhelm Henke, in his clever brochure on the *Œdipus* of Sophocles, p. 23, remarks: 'They who would find in these two lines a Messianic prediction, need no allegorical prediction to help them.' That only a pure soul is capable of effecting an atonement for a guilt-laden family and race, is the fine thought upon which Goethe's *Iphigenia in Tauris* is founded:

‘Soll dieser Fluch denn ewig walten? Soll  
Nie diess Geschlecht mit neuem Segen  
Sich wieder heben?  
So hofft ich denn vergebens, hier verwahrt,  
Von meines Hauses Schicksal abgeschieden,  
Dereinst mit reiner Hand und reinem Herzen  
Die schwer befleckte Wohnung zu entsühnen’ (iv. 5).

(Is, then, this curse to last for ever? Is this race never to rise up again with a new blessing? Then I hoped in vain, preserved here apart from the fate of my family, one day, with pure hand and heart to make an atonement for my deeply stained abode.)

(<sup>9</sup>) Certain facts of ancient history, such as the self-sacrifice of Codrus at Athens, or of Curtius at Rome, are, in some sense, examples of such substitution in suffering and action. Compare also Stahl, *Fundamente*, etc., p. 157, on the idea of atonement in the death of Antigone, as well as in other historical events.

(<sup>10</sup>) Compare Kritzler: *Humanität und Christenthum*, 1866, i. p. 87.

(<sup>11</sup>) Compare a series of passages in Pascal, ii. 338, etc.: 'Le mystère de Jésus: Jésus cherche quelque consolation au moins dans ses trois plus chers amis, et ils dorment, etc. Jésus est seul dans la terre, non seulement qui ressent et partage sa peine, mais qui la sache, le ciel et lui sont seuls dans cette connaissance. Il souffre cette peine et cet abandon dans l'horreur de la nuit.' And farther on, p. 314, where Pascal touchingly sums up in a few words all the tragic circumstances in the life of Jesus: 'De trente trois ans, il en vit trente sans paraître. Dans trois ans il passe pour un imposteur; les prêtres et les principaux le rejettent; ses amis et ses plus proches le méprisent. Enfin il meurt trahi par un des siens, renié par l'autre et abandonné par tous.'

(<sup>12</sup>) Compare, on this subject, Pascal, ii. 323: 'Qui a appris aux evangelistes les qualités d'une âme parfaitement heroïque, pour la peindre si parfaitement en Jésus Christ? Pourquoi le font ils faible dans son agonie? Ne savent ils pas peindre une mort constante? Oui, car le même saint Luc peint celle de saint Etienne plus forte que celle de Jésus Christ. Ils le font donc capable de crainte avant que la nécessité de mourir soit arrivée, et ensuite tout fort. Mais quand ils le font si troublé, c'est quand il se trouble lui même, et quand les hommes le troublent il est tout fort.'

(<sup>13</sup>) According to Pressensé, p. 290. On the alteration in Jesus before and after His victory over the fear that came upon Him, compare Pascal, ii. 323, etc., and 339: 'Jésus prie dans l'incertitude de la volonté du Père et craint la mort; mais l'ayant connue, il va au devant s'offrir à elle: eamus, processit (Johannes).'

(<sup>14</sup>) On the punishment of crucifixion in the ancient world, particulars will be found in Herzog's *Theol. Realencycl.* viii. 65, etc. Zestermann has just published a very sound and interesting article (die biblische Darstellung des Kreuzes und der Kreuzigung Jesu Christi historisch entwickelt, Pt. 1st): *Das Kreuz vor Christus.*

(<sup>15</sup>) The particulars will be found in the interesting work of Fred. Becker: *Das Spotterucifix der römischen Kaiserpaläste aus dem Anfang des 3 Jahrh.* 1866. It is also taken up according to its real meaning in a second work of the same writer: *Die Darstellung Jesu Christi unter dem Bilde des Fisches auf den Monumenten der Kirche der Katakomben*, 1866.

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## NOTES TO LECTURE VI.

(<sup>1</sup>) On the question of Christ's resurrection, compare 'Lectures on Fundamental Truths,' Lecture VII., p. 182. Holsten openly asserts (see the articles cited in the *Protest. Kirchenzeitung*, 1862, April and May), that criticism must explain everything according to historical, *i.e.*, to natural principles, and, hence, *cannot but* deny the miracle of the resurrection, that so fatal an inconsistency must not and cannot be attributed to modern consciousness, as the reception of this fact would involve; and believes he can account for the faith of the disciples in the resurrection by the hypothesis that the disciples found the grave empty because Joseph of Arimathea and Nicodemus, who were no disciples, had removed the body to another place, which remained unknown. In short, in the case of all modern deniers of the fact of the resurrection, we find that either doctrinal or philosophic premisses form the

motive or furnish the necessity of denial. Zeller, in his *Vorträgen und Abhandlungen geschichtlichen Inhalts* (1865, p. 491), unreservedly declares that he and those like-minded with him cannot possibly believe in the reality of such an event as the resurrection of Christ, 'however strong might be the testimony thereto.'

(<sup>2</sup>) Discussions on this matter have, since the old rationalistic explanation of a trance could not be maintained, even by Schleiermacher, been all concentrated into the question, whether we have here to do with a vision or an external and actual fact. Compare Güder's *Apologetischen Beweisführungen*; Beyschlag's *Die Auferstehung Christi in Studien und Kritiken*, 1864, ii.; Gebhardt's *Die Auferstehung Christi und ihre neuesten Gegner*, 1864; and Stutz, *Vorträge*, p. 146, etc. Mosheim had already sufficiently refuted the vision hypothesis. Compare *Beweis des Glaubens*, 1867, i., p. 23.

(<sup>3</sup>) So Holsten, in the above mentioned articles, in opposition to which Beyschlag brings forward all needful considerations, and directs attention to the fact that St Paul makes a very clear distinction between actual appearances like that near Damascus, and visions (2 Cor. xii).

(<sup>4</sup>) So also Keim, *Geschichtl. Christu*, p. 133.

(<sup>5</sup>) It is, fundamentally, Schleiermacher's view, that a vital influence proceeded from the personality of Christ, filled as it was with Divinity; that this influence, continuing within the Church, is experienced by every individual who enters its communion. From the fact of this experience, he argues as from an effect to its cause, and demands and constructs therefrom the historical fact of Christ's person; but the relation



in which he makes Christ stand to the Christian is not that present and direct one which is unmistakably represented in Scripture to have been the conviction of the Apostolic Church. Compare also my Sermons, vol. iii., *Das Wort der Wahrheit*, 1866, p. 16.

(<sup>6</sup>) The Holy Ghost, in the sense of His New Testament operation, was both, according to John (vii. 3, 9), and to the promises of the departing Saviour to His disciples (John xiv. 16, and elsewhere), as also to the consciousness of the apostles (*e.g.*, 1 John iii. 24), something entirely new; for since He is the power by which redemption is appropriated, and the bond of communion with God, it was necessary that redemption itself should be effected, and communion with God restored, by the death, resurrection, and glorification of Jesus, before the Holy Ghost could appropriate this new salvation. Since, then, the possession of the Holy Spirit is the characteristic of Christians, it is He who makes the Christian a Christian.

(<sup>7</sup>) What Cicero tells us of the poet Simonides is interesting. When questioned concerning the nature of God, he always requested more time for his answer, because the more deeply he examined the matter, the more obscure did it appear (*De Nat. Deor.*, i. 21: Simonides ab Hierone Syracusarum tyranno interrogatus, quid aut qualis sit deus, deliberandi causa sibi unum diem, inde biduum postulavit. At quum saepius dierum numerum duplicasset, admiranti cur id faceret Hieroni; quia quanto, respondit, diutius considero, tanto mihi res videtur obscurior).

(<sup>8</sup>) The words of Nicolas, iii. 83.

(<sup>9</sup>) This comparison was originally used by the Romish Bishop Gregory the Great, who, in a letter to --

Leander, Archbishop of Seville, applies these words to Holy Scripture.

(<sup>10</sup>) Starting with the Old Testament passages on wisdom, Job xxviii, 13, etc.; Prov. viii. 22 (compare Wisd. vii. 25), in which the Church has at all times found allusions to the Trinity (see even Philippi's *Kirchl. Glaubenslehre*, ii. 192); and with the Old Testament statements concerning the word, a theory was formed, especially in the Alexandrine religious philosophy, and, above all, by Philo, a contemporary of our Lord and His apostles, of the Logos (*i.e.*, word or reason), a kind of impersonal intermediate being, and the organ of all Divine revelation, whether natural or spiritual. Compare Kahnis, *Dogmatik*, i. 316, etc., where also the literature of this subject is adduced. But this pre-Christian speculation was no more a preparation or precursor of the New Testament doctrine of the Trinity, than was the Son of God in Plato's *Timæus*. They are mere abstractions and not realities. 'The Christian doctrine of one God in three centres of manifestation, which each in its own way manifests the entire Divinity, did not originate in a purely metaphysical manner, but was developed from a belief in the fact of such manifestation' (Martensen, *Dogmatik*, p. 96, etc.). Still less has it anything in common with the pretended Trinitarian traces in heathen religions, as in the Indian Trimurti. These are founded on entirely different notions, and are symbolic forms of the process of natural life. They are only worthy of mention, in so far as they exemplify that law of the human mind, its tendency to think of the process of life exclusively in a triple manner.

(<sup>11</sup>) Traces (*vestigia*) of the Trinity have from of old been sought in nature (*e.g.*, sun, ray, light); but a likeness thereof, though but a very remote one (*imago non*

æqualis, imo valde longèque distans, *August De civ. Dei*, xi. 26; *De trin.*, xv. 22) has been found only in man; and, indeed, it is especially Augustine who struck out this path. He pointed out an image of the Trinity in the elements of man's nature: Being (*esse* or consciousness, *memoria*), knowledge (*nosse*), will (*velle*). Compare *Confess.* xiii. 11; *De civ. Dei* xi. 26, 27; *memoria*, *intellectus*, *voluntas*, *De trin.* xv. 21, 22. He defines will, however, by a deeper word than love, by *dilectio caritas*: numquid est aliud caritas quam voluntas? Thus, then, the Trinitarian process is an inward mutual knowledge and will on the part of God. Or he obtains from the very idea of love, which involves self-knowledge as its postulate, the inward self-distinction of God: Amans, amatus, mutuus amor., *De trin.*, viii. 10; ix. 2. Subsequent Church teachers followed in the steps of Augustine. The first mode of explanation became the usual one in the Church; the other, that which prevailed among the mystics. In the Reformation era, Melancthon attempted to transfer this explanation into the Protestant system of doctrine: 'The Son is the eternal self-thought of the Father, the Holy Ghost the loving will of both (*Pater æternus sese intuens gignit cogitationem sui, quæ est imago ipsius non evanescens, sed subsistens communicata ipsi essentia. Hæc imago est secunda persona. Dicitur λόγος quia cogitatione generatur, dicitur imago, quia cogitatio est imago rei cogitatæ. Ut antem filius nascitur cogitatione, ita spiritus sanctus procedit a voluntate patris et filii; voluntatis est enim diligere—pater filium vult et amat eum, ac vicissim filius intuens patrem vult et amat eum; hoc mutuo amore, qui proprie est voluntatem, procedit spiritus sanctus*). Moderns have sought, partly by the idea of self-consciousness, partly by that of love, to attain to that of the Trinity. Lessing took the first course in a very interesting treatise: *Das Christenthum der Vernunft* (Works by Lachmann, xi. 604-607). 'God, the all-per-

fect,' says Lessing here, 'from all eternity, thought Himself, and could think nothing else' (as Aristot., *Metamorph.* vii. 9, also says: 'The Divine Spirit can think nothing else than Himself; for all else is inferior, is less than Himself; hence, if He thought anything else, He would think what is inferior, which is impossible'). Now, to imagine, to will, to do, is with God one and the same. God can think of Himself in two manners; either as all perfections at once, or separate. This self thought is the eternal Son. If we think of God, we think of Him together with the latter, because we cannot think of God apart from His imagination of Himself; He is God's image, but an identical image. Now, between two things which have all qualities in common, *i.e.*, which are but one, there is the greatest harmony. And this is the case here. The harmony between these two is called the Spirit. In this harmony is all that is in the Father and in the Son; it, therefore, is God. None can be without the other; all three are one. The other manner of the Divine thought is that in which God thinks of His perfections as separated, *i.e.*, creates beings of which each has somewhat of His perfections. These together form the world, etc. To rise to the idea of Trinity from the idea of self-consciousness, and of its subjective process, became customary through the influence of the Hegelian philosophy. Among modern divines, Twisten especially has taken this road; a road, however, by which we can never succeed in attaining to the personality of the third Divine Person, the Holy Ghost; not even by such profound philosophic efforts as those made by Weissenborn in his lectures on Pantheism and Theism, 1859, p. 184, etc. Beginning with love, and following in the steps of Augustine, Sartorius (*Die Lehre v. d. heil. Liebe.* i.), among others, has sought in an interesting manner to attain to the Trinity. But little as these attempts are capable of affording actual support to faith in the Trinity of God,



they yet show that an inward process of life and love must be thought of in God, by means of which God is ever causing Himself to exist, and which, by reason of revelation, has been known to be a triune one. For it is opposed to Christian consciousness to imagine a stiff unbending monotheism, and a God existing, so to speak, in a state of isolation. This has ever been maintained in the Church. Thus, *e.g.*, Athan. *contra Arian*, ii. 1: The Divine nature would be solitary (ἐρημος), like a light that does not shine, like a dried up spring. Hilar. *de trin.*, vii. 3: Non enim unum deum pie possumus prædicare si solum. *Vinc. Lerin. Commonit.*, c. 17, against Photinus: 'Dicit deum singulum esse et solitarium et more Judaico confitendum.' It is for this very reason that God is self-sufficing and blessed; otherwise He would be in need of the world. Thus a great defence against pantheism has ever been found in the doctrine of the Trinity; for the former causes God to exist by means of the world, while the God of Christianity has His eternal being in Himself.

(<sup>12</sup>) That God can only be truly and savingly known in Christ, is the constant maxim both of Luther and Pascal. Luther is ever returning to it in his exposition of the xiv., xv., and xvi. chaps. of St John, and of the high-priestly prayer of Jesus. Thus he says, to quote only one passage, on John xvii. 3: 'Remark how Christ intertwines and unites His knowledge of Himself and the Father, so that the Father can be known only through and in Christ. For I have often said this, and I will say it again, so that even when I am dead it may be remembered, and men may beware of all teachers, as led and guided by the devil, who, though in the highest places, begin to teach and preach of God alone and apart from Christ,' etc. So, too, he was fond of repeating, that if we would know God we must begin at Christ's manger, unless we would be lost in the labyrinth of the Divine Majesty (*e.g.*, Opp. lat.



*Erl.* ii. 170). Melancthon, too, introduces in his *Loci*, 1535, the discussion on the Divine nature, with the remark that he can find no more fitting commencement than the answer of Jesus to Philip, when he desired to see the Father: 'He that hath seen Me, hath seen the Father;' and that we are therefore to seek and to know God in Christ: *Ut discamus deum quærere in Christo, in hoc enim voluit patefieri innotescere et apprehendi*; for otherwise we shall fall into terrible obscurity. Pascal, too, often returns to the thought that, out of Christ, God is a hidden God, and opposes mere deism as much as atheism, etc., *e.g.*, ii. 113, etc. Only the knowledge of God in Christ is at the same time true self-knowledge, p. 115: 'On peut bien connaître Dieu sans sa misère et sa misère sans Dieu; mais on ne peut connaître Jésus Christ sans connaître tout ensemble et Dieu et sa misère. Et c'est pourquoi je n'entreprendrai pas ici de prouver par des raisons naturelles, ou l'existence de Dieu, ou la Trinité, ou l'immortalité de l'âme, ni aucune des choses de cette nature—parce que cette connaissance sans Jésus Christ, est inutile et sterile. P. 116: 'Le dieu des Chrétiens ne consiste pas en un Dieu simplement auteur des vérités géométriques et de l'ordre des éléments; c'est la part des païens et des épicuriens. Il ne consiste pas seulement en un Dieu qui exerce sa providence sur la vie et sur les biens des hommes; c'est la portion des Juifs. Mais—le Dieu des Chrétiens est un Dieu d'amour et de consolation. C'est un Dieu qui remplit l'âme et le cœur qu'il possède; c'est un Dieu qui leur fait sentir intérieurement leur misère et sa miséricorde infinie,' etc. P. 117: 'Tous ceux qui cherchent Dieu hors de Jesus Christ et qui s'arrêtent dans la nature, ou ils ne trouvent aucune lumière qui les satisfasse, ou ils arrivent à se former un moyen de connaître Dieu et de le servir sans médiateur; et par là ils tombent ou dans l'athéisme ou dans le déisme qui sont deux choses que la religion Chrétienne abhorre presque également.'

## NOTES TO LECTURE VII.

(<sup>1</sup>) So Nicolas, iii. 145-147.

(<sup>2</sup>) August. *Enarr. in Psalm.* 70, *sermo* 2, § 12, Nicolas, iv. 512, etc.

(<sup>3</sup>) On the reproach of novelty, compare Schaff, - *Geschich. der alten Kirche*, 1867, p. 181, 186. This was one of the reproaches of Celsus, repelled by Origen (*Contra Cels.* vi. p. 329).

(<sup>4</sup>) Pasc. ii. 200: 'Il est venu enfin en la consommation du temps; et depuis on a vu naitre tant de schismes et d'hérésies, tant reverser d'états, tant de changements en toutes choses, et cette eglise qui adore celui qui a toujours été adoré a subsisté sans interruption. Et ce qui est admirable, incomparable, et tout à fait divin, est que cette religion qui a toujours duré a toujours été combattu. Mille fois elle a été à la veille d'une destruction universelle; et toutes les fois qu'elle a été en cet état, Dieu l'a relevée par des coups extraordinaires de sa puissance. C'est ce qui est étonnant, et qu'elle s'est maintenue sans fléchir et plier sous la volonté des tyrans. Les états périssaient, si on ne faisait ployer souvent les lois à la nécessité. Mais jamais la religion n'a souffert cela et n'en a usé.'

(<sup>5</sup>) Naville, *Der himmlische Vater*, p. 60, adduces a series of works of French scholars (Franck, Edgar Quinet, Benjamin Constant), pointing out the importance of religion as an instrument of civilisation.

(<sup>6</sup>) Excellent works on this subject were published by several French authors, in consequence of a prize offered by the French Academy in 1849: Etienne Chastel: Geneva. *Etudes historiques sur l'influence de*

*la charité durant les premiers siècles Chrétiens, et considerations sur son rôle dans les sociétés modernes. Ouvrage couronné en 1852, par l'Académie Française, dans le concours ouvert sur cette question; and Schmidt, Strasbourg, upon the same subject (a work also rewarded by the French Academy): La société civile dans l'ancien monde Romain, et sa transformation par la Chréienté.*

(<sup>7</sup>) Compare 'Lectures on Fundamental Truths,' Lecture VI., Note 1.

(<sup>8</sup>) *E.g. v. Schweizer, Zeitgeist und Christenthum, 1861, p. 196. Compare 'Lectures on Fundamental Truths,' Lecture I., Note 9.*

(<sup>9</sup>) Nicolas has a similar development of thought, 3, 283; and the paragraph following may also be compared with his work. Pfaff (*Ueber das Wesen und den Umfang der Toleranz im Allgemeinen und der christlichen Toleranz insbesondere*) has some good remarks on toleration.

(<sup>10</sup>) Compare Neander, *Denkw. i. 39*, Schaff *Geschichte der alten Kirche*, p. 147. On the vindication of the new notions of religion and freedom of conscience by the early Christian apologists, compare Neander, *Denkw. i. 42*, Schaff, p. 148, where various striking passages are cited, especially *Tert. ad Scap. c. 2*: 'Tamen humani juris et naturalis potestatis est unicuique quod putaverit colere, nec alii obest aut prodest alterius religio. Sed nec religionis est cogere religionem, quæ sponte suscipi debeat, non vi.' *Apolog. 24*: 'Videte enim ne et hoc ad irreligiositatis elogium concurrat, adimere libertatem religionis et interdicere optionem divinitatis, ut non liceat mihi colere quem velim, sed cogar colere quem nolim. Nemo se ab invito coli volet, ne homo quidem.' Compare also, Ad. Schmidt, *Geschichte der Denk- und Gewissensfreiheit in den ersten Jahrh. der Kaiserherr-*

*schaft*. 1847, and the fine passage in Naville, *Der himml. Vater*, p. 68, etc.

(<sup>11</sup>) Compare Naville, *Der himml. Vater*, p. 84: 'Faith, when it seeks to gain adherents by force, acts in direct antagonism to itself; the spirit of scepticism need only walk according to the laws of its own nature, to become a spirit of violence.'

(<sup>12</sup>) See Naville, *Der himml. Vater*, p. 73.

(<sup>13</sup>) It was the usual reproach of heathen controversialists, *e.g.*, of a Celsus, that Christians consisted chiefly of the lower classes: 'In other mysteries, it was customary for the herald to cry out: Whoso hath clean hands and a good conscience let him enter! But these cry: If any is a sinner, a fool, a child, a lost man, he is received into the kingdom of heaven! We see weavers, shoemakers, tanners, illiterate peasants, men who do not dare to open their mouths before men of experience, if they can attract boys and foolish women, relating to them their marvellous tales' (Neander, *Denkw.* i. 21; Kritzler, *Die Heldenzeiten des Christenthums*, i. 1856, p. 145).

(<sup>14</sup>) In conformity with the meaning of the New Testament (especially in the Pauline and Petrine epistles, Eph. i. 22, etc.; Col. i. 18; Eph. ii. 20-22; 1 Peter ii. 9, and other passages), when it designates the Church the spiritual body of Jesus Christ, or the spiritual house of God, or the people of God, and, in opposition to Romish doctrine, which understands by the Church the external hierarchically constituted establishment under the authority of the Romish bishop, a corporate body as visible and comprehensible, as Bellarmine says, as the kingdom of France or the republic of Venice, is Luther's view of the Church when he dwells on the fact that the Church is an

article of faith, and, therefore, by her very nature something chiefly invisible; for we say: I believe one holy Catholic Church, 'for what is believed in is not bodily or visible.' 'If this article is true (viz., *I believe one holy Catholic Church*), it follows that no one can see or feel the holy Catholic Church, nor say, lo here, or lo there it is! for what we believe we do not see or perceive; and, again, what we see or perceive we do not believe' (Greater Catechism Works, Erl., edit. xxvii. 303). But she is not merely invisible; she has also a visibility which is of her own nature, distinct from her empiric visible form and ordinance in the world—that is, the Word and Sacraments by which she may be recognised and discovered; 'for the Word of God cannot be without the people of God, nor again the people of God without the Word of God.' Hence, the Church is by her nature something spiritual, the congregation of believers, the flock which the Holy Ghost has in the world, the people of God in all places and at all times (compare the Greater Catechism). So also does the confession of our Church understand it. Compare Augsb. Conf., Art. vii., and Apol.: The Church is, first of all, a spiritual society (*Apol.* p. 144, etc.: *Eccl. non est tantum societas externarum rerum ac rituum sicut aliæ politiæ sed principaliter est societas fidei et spiritus sancti in cordibus, quæ tamen habet externas notas ut agnosci possit. —Et hæc ecclesia sola dicitur corpus Christi, quod Christus spiritu suo renovat, etc. Quare illi in quibus nihil agit Christus, non sunt membra Christi: Ecclesia est POPULUS SPIRITUALIS, i.e., VERUS POPULUS DEI renatus per spiritum sanctum*). When, then, we speak of an invisible, that is, a spiritual Church, we do not mean that the Church is merely an idea or an ideal—as it certainly has sometimes but erroneously been considered on the side of Protestantism—or nothing more than a pleasant dream. The Protestant confession has, from the very first, expressly refuted such a



notion (Apol., p. 148: Neque vero somniamus nos Platoniam civitatem ut quidam cavillantur, in sed dicimus existere hanc ecclesiam, videlicet vere credentes et justos sparsos per totum orbem. Et addimus notas; puram doctrinam evangelii et sacramenta), although our doctrine has been thus misinterpreted on the part of Rome down to the present time (Möhler *Symbol*, p. 347: 'The idea of a merely invisible universally diffused society, to which we are to belong, is a barren and useless figure of the imagination and of misled feelings.' Dollinger, *Kirche und Kirchen*, 1861, p. 26: 'Theologians, giving up in despair the article of the one universal Church, fall back upon an abstraction, an image of the mind, the so-called invisible Church'). But it is a reality, and, indeed, the highest reality.

(<sup>15</sup>) This is a thought, which Guizot especially frequently expresses: *Histoire de la Civilisation en France*, i. p. 316; also in Nicolas, iii. 177, *L'Eglise et la Société Chrétiennes*, 1816, p. 7-64. On the contrast of the ancient world, he says elsewhere: 'Dans l'antiquité païenne, même sur ses plus beaux théâtres et dans ses plus beaux jours, les étrangers étaient des ennemis. A moins que des conventions particulières et précises n'eussent été conclues entre deux nations, elles se considéraient comme absolument étrangères, l'une à l'autre et naturellement hostiles. A peine les plus grands esprits de l'antiquité, Aristote et Cicéron en ont, ils conçu quelque idée,' etc. Even Aristotle does not rise above the limits of the ancient views, as his well known theory about slaves proves. It was only the later stoic philosophy that had some slight presentiment of a universal society of mankind, but the idea remained a merely barren notion.

(<sup>16</sup>) Pasc., ii. 126: 'Chacun suive les mœurs de son pays.—On ne voit presque rien de juste ou d'injuste qui ne change de qualité en changeant de climat. Trois degrés d'élévation du pôle renversent toute la

jurisprudence. Un meridien décide de la vérité; en peu d'années de possession, les lois fondamentales changent; le droit a ses époques. Vérité au delà des Pyrénées, erreur au delà (*Nicolas*, iii. 543).

(<sup>17</sup>) Compare Goethe's apt expression, 'Lectures on Fundamental Truths,' Lect. IX., Note 22.

(<sup>18</sup>) The French mind, which delights in abstract generalities, is fluent in thus representing the contrast between Romanism and Protestantism. Guizot and Vinet frequently do so.

(<sup>19</sup>) What follows coincides especially with the representation of Martensen (*Dogmatik*, p. 26, etc.); but in Catholic theologians, and even in such modern ones as Möhler, corroboration might be found of each of the propositions of the text. I refer, for the sake of brevity, to the numerous passages with which Hase has interspersed his statements, in his copious and interesting *Handbuch der Protest. Polemik gegen die röm-kath. Kirche* (2d edit., 1856, pp. 1-192). That obedience to the Bishop of Rome is necessary to salvation was declared not merely by such popes as Boniface VIII. († 1303: Subesse Romano pontifici omni humanæ creaturæ declaramus esse de necessitate salutis), but also, with reference to his declaration, by the Lateran Council under Leo X., at its eleventh sitting, in the bull issued by that Council: *Pastor Aternus* (Gieseler Kirchengesch. ii. 4, 199, etc.), wherein, among other things, it is said: 'Et cum de necessitate salutis existat, omnes Christi fideles Romano pontifici subesse, prout divinæ Scripturæ et ss patrum testimonio edocemur ac constitutiones fel. mem. Bonif. P. VIII., quæ incipit "Unam sanctam" declaratur,' etc.

(<sup>20</sup>) To confirm what I have said, I adduce a series of

expressions exalting the Pope and his power beyond all human measure. Innocent III., Lib. i., Ep. 335: 'Rom. Pontefex non puri hominis sed veri Dei vicem gerit in terris.' Ep. 326: 'Non hominis puri sed veri Dei vere Vicarius appellatur.' To John of England, 15th August 1215: 'Quia vero nobis a domino dictum est in propheta; constitui te super gentes et regna.' Bonif. VIII. to Philip of France, 1302: 'Christi vicarius, Petrique successor—judex a deo vivorum ac mortuorum constitutus agnoscitur.' At the Lateran Council of 1516, in the ninth sitting, Antonius Puccius addressed the Pope in the words of Ps. lxxii.: 'Omnes reges terræ adorabunt te et tibi servient,' and 'Omnes reges terræ sciunt quænam potestas tibi data sit in coelo et in terra.' In the first sitting, the Pope was addressed as 'Vestra divina majestas'; in the ninth as 'Simillimus deo, et qui a populis adorari debet.' At the sixth sitting, Leo X. was called 'Leo de tribu Juda et radix David.' Calov., *Bibl. Illustr.* on 2 Thess. ii. 5, 6, quotes from the canon law (canon satis dist. 96 gloss. ad extr. cum inter): 'Dominus Deus noster.' Franc., *Panigarola* ii. 1, calls the Pope 'Unum illum dominum de quo loquitur Paulus,' Eph. iv. In the books of the canonists it is repeatedly said that the Pope has 'idem cum deo consistorium, idem cum Christo tribunal.'—Gieseler, ii. p. 229, quotes from Gerson: 'Qui aestimant Papam esse unum deum qui habet potestatem omnem in coelo et in terra.' Christoph. Marcellus, in an oration delivered at the fourth sitting of the Lateran Council, Dec. 10, 1512, addresses Julius II. as 'Tu alter Deus in terris.' Gieseler again (p. 206) quotes Gerson (an opinion which Gerson contraverts): 'Sicut non est potestas nisi a deo (Rom. xiii. 1), sic nec aliqua temporalis vel ecclesiastica,' etc., 'nisi a Papa in cujus femore scripsit Christus: Rex regum, dominus dominantium (1 Tim. vi. 15). De cujus potestate disputare instar sacrilegii est,' etc.

(<sup>21</sup>) The well-known saying of Virgil (*Æn.* vi. 85), at the same time a prediction of future times.

(<sup>22</sup>) It was chiefly Gregory VII. (Hildebrand, † 1085) as is well known, who maintained these notions, and carried them out to a compact and consistent system. In his epistles we read: ‘Quodsi sancta sedes apostolica divinitus sibi collata principali potestate spiritualia decernens dijudicat, cur non et sæcularia?—Sicut ad mundi pulchritudinem, oculis carneis diversis temporibus repræsentandam solem, et lunam omnibus aliis eminentiora disposuit luminaria; sic, ne creatura—in erronea et mortifera traheretur pericula, providit ut apostolica et regia dignitate per diversa regeretur officia,’ etc. From the *Dictatus Papæ*: 9, Quod solius Papæ pedes omnes principes deosculentur: 11, Quod unicum est nomen in mundo: 12, Quod illi liceat imperatores deponere: 27, Quod a fidelitate iniquorum subjectos potest absolvere, Gieseler, ii. 2, 5. And Innocent III. speaks, if possible, still more decidedly († 1216), Lib. ii. Ep. 209: ‘Dominus Petro non solum universam ecclesiam, sed totum reliquit seculum gubernandum.’ Lib. xvi. Ep. 131: ‘Hunc itaque reges seculi propter deum adeo venerantur, ut non reputent se rite regnare, nisi studeant ei devote servire.’ To the ambassadors of Philip: ‘Principibus datur potestas in terris, sacerdotibus autem potestas tribuitur et in cœlis: Illis solummodo super corpora, istis etiam super animas. Unde quanto dignior est anima corpore, tanto dignius est etiam sacerdotium quam sit regnum.’ The famous comparison with the sun and moon, Lib. i. Ep. 401: ‘Sicut universitatis conditor deus duo magna luminaria in firmamento coeli constituit, luminare majus, ut præesset diei, et luminare minus, ut nocti præesset; sic ad firmamentum universalis ecclesiae, quæ coeli nomine nuncupatur, duas magnas instituit dignitates, majorem, quæ, quasi diebus, animabus præesset, et minorem, quæ, quasi noctibus, præesset corporibus: quæ sunt



pontificalis autoritas et regalis potestas. Porro sicut luna lumen suum a sole sortitur, quae re vera minor est illo quantitate simul et qualitate, situ pariter et effectū: sic regalis potestas ab autoritate pontificali suae sortitur dignitatis splendorem,' etc. This comparison of the papacy and the empire to the sun and moon was subsequently still more exactly defined, and indeed so nicely computed, that it was asserted that the pope was one thousand seven hundred and forty-four times higher than the emperor and kings (papam esse millies septingenties quadrigies quater imperatore et regibus sublimiorem), *Gieseler*, ii. 2, 108.

(<sup>23</sup>) Even that most powerful of Popes, Innocent III., acknowledged the privileges of a general council (compare Hase, *Polemik*, p. 163); while the councils of the 15th century, at Constance and Basel, decidedly subordinated the Pope to a general council. See in *Gieseler*, ii. 4, 14, the views of Gerson, which have been taken as a standard in this matter, *e.g.*, 'Sed numquid tale concilium, ubi papa non praesidet, est supra papam? Certe sic. Superius in autoritate, superius in dignitate, superius in officio. Tali enim concilio ipse papa in omnibus tenetur obedire. Tale concilium jura papalia potest tollere, a tali concilio nullus potest appellare, tale concilium potest papam eligere, privare, deponere,' etc.

(<sup>24</sup>) The opposition between the papacy and episcopate, *i.e.*, between the ecclesiastical absolute monarchy and the ecclesiastical aristocracy, is not yet decided doctrinally (compare Hase, *Polemik*, p. 162, etc.), though it is practically in favour of the former. Even Pius II. (*Aeneas Sylvius*, † 1464) declared appeals to a general council heretical, a declaration frequently reiterated by his successors (Hase, p. 164). The real importance, too, of the latest new dogma, that of the *immaculata conceptio Mariae*, consists in the fact that it was laid



down by the pope without a general council, and was thus a step towards complete papal plenipotence even in the authorisation of new doctrines, the protests raised against it even by the Romish Church and clergy being utterly ineffectual. (Compare Hase, *Polemik*, pp. 337-350; and Preuss, *Die römische Lehre von der unbefleckten Empfängniss*, etc., 1865).

(<sup>25</sup>) Further details are found in Hase's *Polemik*, especially in the first sections.

(<sup>26</sup>) The word Protestantism is derived, as is well known, from the protest of the Protestant States against the decree of the Imperial Diet in the year 1529, which protests they founded, in their appeal, upon the positive principle that matters being herein involved 'which concern and touch the honour of God and the happiness and salvation of our souls, we, by God's command, and for our conscience' sake, are bound and obliged to have respect above all to the same, our Lord God;' that is, in other words, that in matters of religion and faith, not human authority but God's Word alone is binding and decisive. Thus the word Protestantism, far from denoting any mere negation, involves a very decided and definite affirmation.

(<sup>27</sup>) On the Protestant doctrine of the Church, compare above Note 14, and Luther's *Lehre von der Kirche*, by *Köstlin*, 1853.

(<sup>28</sup>) Compare also Note 14.

(<sup>29</sup>) Many treatises have lately been written on the principles of the Reformed Church, and the difference between it and the Lutheran Church (compare 'Literature' in my *Kompend. der Dogm.*, § 13). To obtain a correct impression of the peculiar nature of the Reformed Church, it should not be observed in Germany,

where it has adopted many Lutheran elements, but in countries which are entirely of this persuasion, as, perhaps, Switzerland, etc. We should then easily perceive, both that she has committed a far wider breach with historical tradition than the Lutheran Church has done, going to work in a far more radical manner, and falling back more directly upon Scripture itself, and that the doctrinal difference in her teaching concerning the means of grace, as connected with the fundamental doctrine of predestination (the absoluteness, sole causation, and sole agency of God) has not merely a theoretical, but also a very decided practical influence in the guidance of souls and the direction of the conscience.

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### NOTES TO LECTURE VIII.

(<sup>1</sup>) I have collected the surprisingly numerous quotations made by our Lord, in the *Sächs. Kirchen- und Schulblatt*, 1862, Nos. 24 and 25. The position which Jesus takes up with respect to the Old Testament, and the estimation in which He holds it, may be clearly seen by the use He makes of it. He unquestionably regards the Old Testament as absolutely the Word of God.

(<sup>2</sup>) Joseph. c. Apion. i. 8: τὰ δικαίως θεῶν πεπιστευμένα Πᾶσι δὲ συμφυτόν ἐστιν εὐθὺς ἐκ τῆς πρώτης γενέσεως Ἰουδαίοις τὸ νομίζειν αὐτὰ θεοῦ δόγματα, καὶ τοῦτοις ἐμμένειν, καὶ ὑπὲρ αὐτῶν, εἰ δέοι θνήσκειν ἡδέως.

(<sup>3</sup>) On the Gospels, compare 'Lectures on Fundamental Truths,' Lecture X., p. 254, etc., and Notes 5 and 6, Uhlhoshm; *Die Modernen Darstellungen*, etc., p. 69; Tischendorf, *Wann Wurden unsre Evangelien verfasst?* 4th edition, 1866. A good and popular dis-

cussion of these and kindred questions will be found in the excellent work of Weber, *Kurzgefasste Einleitung in die heil. Schriften A. und N. Testaments*, 2d edition, 1867, p. 192, etc.

(4) Compare Tischendorf's above named work, p. 99.

(5) Testimony to the existence of the New Testament canon in the latter half of the second century is found in Irenæus († 202), in the Syriac version of the New Testament, and in the so-called Muratorian Canon (about A.D. 170). Compare Landerer's careful article on the canon of the New Testament, in Herzog's *Realencycl.*, vii. 270, etc.

(6) As early as the middle of the second century, canonical authority was attributed to the books of the New Testament, as may be gathered from the above-named work of Landerer, p. 278. Hase, in his *Polemik*, p. 68, etc., has shown that not only in the days of a Tertullian and an Irenæus, but also in those of an Augustine and an Athanasius, the decisive authority of the Holy Scriptures was inculcated, and the members of the Church exhorted to read them, as is also stated in the work of the well-known Catholic theologian, L. Van Ess, *Chrysostomus oder Stimmen der kirchväter über das nützliche und erbauliche Bibellesen*, 1824. A learned work on this subject, entitled: *Kritische Untersuchungen von dem Gebranch der heil. Schrift unter den alten Christen*, 1779, was written by the younger Walch, on the appearance of Lessing's *Polemik*. Certainly the Western fathers give greater prominence to tradition than the Greek fathers, who lay more stress upon the written word; yet the former by no means seek to impeach by this prominence the authority of Scripture, starting, as they do, from the premiss of the accordance of Scripture and tradition. When the two are found at variance, it is not for a moment

questioned by such a churchman as Cyprian, that Scripture is to decide as to what is truth, and that tradition, unsupported by Scripture, is but antiquated error. And even subsequently, when in the Middle Ages the notion of tradition had expanded into a notion of Church doctrine in general, tradition was always designated as *autoritas*, but Scripture as *veritas*.

(7) So taught the schoolmen of the Middle Ages. The greatest and most respected of these, Thomas Aquinas, expressly says that a doctrine is necessarily proved by Scripture alone, and can only be probably inferred on the authority of the fathers (S. I. qu. i. art. 8, Kahn's *Luther. Dogm.* ii. 373). Such maxims indeed prevailed rather in theory than practice. Yet the oath upon Holy Scripture which Luther had to take, gave him a legal right to oppose the errors of tradition in the name of Scripture.

(8) The notion of tradition has undergone a transformation. Tradition originally meant such words of Christ and of His apostles as were only orally preserved. In the course of time, the whole body of Church doctrine, as gradually developed by synods and endowed with ecclesiastical authority, was comprised in it. The modern notion, as authorised by the Jesuit theologians, and especially by Möhler, is that of Church consciousness under a process of development. But in all these cases the decision as to what is tradition rests with the lawful authorities of the Church.

(9) The sole authority of Scripture, as the supreme rule of Christian doctrine and practice, and the doctrine of justification by faith alone, have been designated the two principles of Protestantism. These are not (as Dorner, *Das Prinzip unsrer Kirche*, etc., 1841, views it) to be understood as the distinction between 'Christian objectivity and Christian subjectivity;'

‘Scripture exhibits objective incipient Christianity;’ ‘the material principle is faith, by which the external truth of Scripture attains a free inward existence;’ but justification by faith denotes the thing itself (the material, *i.e.*, the real principle), the essential matter of Christianity; and Scripture denotes the place where this matter is authentically, and therefore normally, testified, and whence it is consequently to be obtained. Hence the doctrine of justification is generally called, in the confessions of our Church, ‘The crowning and fundamental article;’ and in the Schmalkald Articles (ii. p. 304, 1, 3) Luther speaking of it says: ‘Of this article nothing can be yielded or relaxed, though heaven and earth, and such things as will not remain, should fall. Upon this article is founded all that we teach against the Pope, the devil, and the world. Hence we must be quite certain and have no doubt about it, else all is lost, and the Pope, the devil, and all have the victory and the right over us.’ Holy Scripture, however, is treated in the confession as the self-comprehensible rule; and this principle is most clearly expressed in the preface to the Form of Concord: *Sola sacra Scriptura iudex, norma et regula, ad quam—omnia dogmata exigenda sunt et judicanda.*

(<sup>10</sup>) *Revue des Deux Mondes*, 1864, iv, p. 422. Only a few passages from the fine conclusion of the article of Alb. Reville can be given here: ‘Que la bible reste donc ce qu’elle est, le monument impérissable de nos origines religieuses et le meilleur aliment de la piété réfléchie.—C’est d’elle en grande partie que procède le monde moderne. Jamais la bible n’a été l’objet d’une critique plus pénétrante et plus hardie que de nos jours, jamais son influence n’a été plus grande et sa propagation plus active.—Elle est traduite en plus de cent trente cinq langues, et comme jadis chez les Gothes d’Ulfilas, elle a créé chez plus d’un peuple l’alphabet, la lecture et l’écriture.’—



(<sup>11</sup>) Ad. Planck, in his work on Melancthon, *Praeceptor Germaniae*, 1860, p. 86, etc., has called attention to the ideal of education cherished by Melancthon, viz., of the institution of Christian humanities by the union of the humanities with the Reformation. Luther's zeal for the ancient languages often comes prominently forward in his fine addresses in 1524 to the councillors of all towns, exhorting them to institute and support Christian schools. (Works, *Erl. Edit.* xxii. 168, etc.), *e.g.*: 'Since, then, the Gospel is dear to us, let us hold fast to the languages. For it is not in vain that God has caused His Word to be written in two languages only,' etc. 'And let us be sure of this, that we shall not be able to preserve the Gospel without the languages. The languages are the scabbard in which this sword of the Spirit is placed; they are the casket in which this jewel is deposited; they are the vessel in which this beverage is contained; they are the room in which this meal is spread; and, as the Gospel itself shows, they are the basket in which are kept this bread and fish and fragments. Nay, if we were (which, God forbid!) through negligence to let go the languages, we should not only lose the Gospel, but should at last come to such a pitch as to be able neither to write nor to speak either Latin or German correctly. Let us, therefore, take warning by the dreadful example of the high schools and monasteries, in which not only has the Gospel been perverted, but the Latin and German languages have also been corrupted. The wretched people have become mere brutes; they speak and write neither German nor Latin correctly, and have almost lost their common sense.'

(<sup>12</sup>) It is acknowledged that the cause of Bible propagation has in our times gone hand in hand with the revival of Christian life, and that the one has promoted the other. In theological circles, the Epistle to the Romans, and Tholuck's commentary thereon, has be-

come of especial importance. Nor did Bible circulation and the study of the Bible stand less intimately related with the revival of religious life in the circles of the Romish Church of South Germany (Boos, Gossner, and others). Compare on this subject Thomasius, *Das Wiedererwachen des evang. Lebens in der luth. Kirche Bayerns*, 1867, p. 141

(<sup>13</sup>) This question was agitated, especially by Lessing, and the fact that Christian faith and practice are independent of Scripture inculcated, but in an exaggerated manner, and less in the interest of the cause itself than from love of controversy (see his *Theol. Streitschriften*, x. and xi. vol., Lachmann's, edit. Compare Schwarz's *Lessing als Theologe*, 1854, p. 161, etc., and Holtzman's *Kanon und Tradition*, 1859, p. 79. etc.) Lessing's position of the priority and superiority of tradition to Scripture was repeated by Delbrück (*Philipp Melancthon der Glaubenslehrer. Eine Streitschrift*, 1826), and called forth the excellent epistles of Sack. Nitzsch and Lücke (*Ueber das Ansehen der heil. Schrift und ihr Verhältniss zur Glaubensregel in der protest. und in der alten Kirche. Drei theol. Sendschreiben*, 1827). This controversy was again taken up by Daniel in Halle (*Theol. Controversen*, 1843: 'They who exalt the written word of the New Testament into the supreme, or, more correctly speaking, sole source of knowledge for faith, declare it to be that which of its very nature it cannot be; which, in conformity with the Lord's purpose, it never was to be; which, according to its own testimony, it never will be; which it was not esteemed to be in the first ages of the Church; and which it has never yet been in practice'. Jacobi (*Die Kirchliche Lehre von der Tradition und der heil. Schrift*. i. 1847) and Holtzmann (*Kanon und Tradition*, 1859) then defended the scriptural principle against this Puseyism. In this question, sufficient distinction has not been made between the different

degrees in which Scripture is important and necessary to the Church as such, and to the individual Christian. To the former it is an absolute, to the latter a relative necessity.

(<sup>14</sup>) On the part of Rome, the Protestant principle concerning Scripture has ever been attacked on the ground of the supposed obscurity of Holy Scripture, and the necessity of tradition for the interpretation and determination of its meaning thence inferred. If this obscurity is proved by the various interpretations which certain and even important passages of Scripture (*e.g.*, the words of the institution of the Lord's Supper) experience, or by the need of commentaries on Scripture, we must concede that in this respect Scripture is certainly not an umpire in a judicial sense, but that the way of attaining to and perceiving its decision is a moral way, the way of moral labour and moral obedience. And this does but correspond with the very nature of the Holy Spirit, who is not an umpire in a human sense, but is a moral spiritual power. The very premiss, moreover, of commentaries, is the clearness of Scripture, *i.e.*, the possibility of understanding it. How incapable tradition is of giving a decision, to say nothing of its internal discrepancies, is evident on the most superficial observation; for how else can tradition prove its own truth but by a reference to its originality, *i.e.*, its conformity to Scripture? Compare on this question in general, Hase, *Polemik*, p. 68.

(<sup>15</sup>) Quoted from Guizot's *Meditations*, i. 1864, p. 166.

(<sup>16</sup>) On the organism of Holy Scripture, compare my Lecture in the *Sächs. Kirchen und Schulblatt*, 1861, Nos. 38 and 40. Compare also Auberlen, *Die göttl. Offenbarung*, i. 1861, p. 275. Weber's *Kurzgefasste Einleitung*, etc., 2d edit., 1867, contains an excellent

abstract of Scripture. Standt's *Fingerzeig in den Inhalt und Zusammenhang der heil. Schrift*, 2d edit., 1859, also contains useful matter on this subject.

(<sup>17</sup>) Compare 'Lectures on Fundamental Truths,' Lecture X., p. 263, etc.; and Stirm, p. 22.

(<sup>18</sup>) Holy Scripture being designed, in the first place, for the Church in general, to enable her to fulfil her vocation, and only in the second place for individual Christians, we must distinguish between the certainty and experience of individuals, and of the Church with respect to it. The limits of the former are not identical with the limits of the latter. The Church verifies the truth of Scripture in her own experience, step by step, in the course of her history. Thus, *e.g.*, she found out what she possessed in the Epistles to the Romans and Galatians at the Reformation, and she makes a similar experience in the course of time with respect to the other books of the Bible.

(<sup>19</sup>) Compare especially Brugsch, *Aus dem Orient*, 1864, ii. 29, etc., *Moses und die Denkmäler*. Besides the well-known picture in which are represented Egyptian task-masters and slaves (probably Hebrews) making bricks, written communications of Egyptian scribes of the court of Rameses II. = Sesostris (who succeeded to the crown about B.C. 1400) have been found on ancient papyrus rolls, in which the Hebrews (Apura) are mentioned as employed in the gaurries.

(<sup>20</sup>) Compare Niebuhr's *Geschichte Assurs und Babels*, etc., 1857, p. 274: 'The lately so much derided book of Jonah affords, as well as other books of Scripture, striking proofs of the accuracy of the biblical descriptions; its delineations of Nineveh being fully confirmed by modern discoveries concerning the topography of that city.' On the book of Daniel, compare Hengsten-

berg, *Beiträge*, i. p. 333, etc.; and Keil's *Einleitung zum A. T.*, p. 394, etc.

(<sup>21</sup>) Stirn, p. 31. The proofs are stated in the *Schneckenburger Neutest. Zeitgeschichte*, 1862.

(<sup>22</sup>) Reimarus, in particular, has denied the moral character of Holy Scripture and its contents, and indeed even the moral character of Jesus himself, as well as that of the men of God of the Old Testament—the former in the Wolfenbüttel fragments published by Lessing, the latter in the Remains published by Schmidt, 1737.

(<sup>23</sup>) On the question of miracles, compare 'Lectures on Fundamental Truths,' Lecture VII., p. 173.

(<sup>24</sup>) This self-evidence of Holy Scripture is decisive for every Christian, *e.g.*, in the case of St John's Gospel; for this manifestly declares itself to be the work of an apostle, and indeed of St John, and it is upon this very circumstance that the veracity of its statements depends; and violence would be done to our sense of truth by this work if its testimony concerning itself were untrue. But that which the Christian is convinced of on these grounds is also scientifically confirmed to the theologian; and even where such self-testimony is absent, as *e.g.* in the case of the Gospel of St Matthew, there is a limit which the boldness of criticism cannot be suffered to pass. It is no article of faith, but only tradition, that this Gospel is the work of St Matthew, a tradition which might by possibility be found erroneous. But whatever may be the result of critical investigation concerning the authorship of this Gospel and the time of its composition, the historical credibility of the work itself must by no means be called in question thereby. This applies also in other similar cases. Compare on this subject, Ebrard in Herzog's



*Realencycl.* viii. 90, and Hägenbach, *Encycl.* p. 150, etc.

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## NOTES TO LECTURE IX.

(<sup>1</sup>) Compare Meuter's *Leben Luthers*, p. 130.

(<sup>2</sup>) I may perhaps be allowed, in connection with this subject, to call to remembrance my tutor Nägelsbach, whose life-thought, carried out as it is in his works on the Homeric and post-Homeric theology, was the idea here expressed.

(<sup>3</sup>) Even Aristotle acknowledges that a formed character cannot be altered (*Eth. Nicom.* iii. 5, 14). On the similar opinion of Celsus, compare Neander, *Denkw.* i. 15. How everything was despaired of at the close of the ancient world, is shown in 'Lectures on Fundamental Truths,' Lecture VIII., p. 207.

(<sup>4</sup>) Compare Notes 14-16, on Lecture II.

(<sup>5</sup>) Compare, on this subject, the words of Melancthon in the Apology for the Confession of Augsburg, as conformable with all experience, *e.g.*, p. 66: 'Finally, it is most foolishly and unaptly said by our opponents, that men who have incurred eternal wrath obtain forgiveness of sins through love, or *actum elicited dilectionis*; while yet it is impossible to love God, until the heart has by faith apprehended the forgiveness of sin. For a heart that is in distress and has a real sense of God's wrath cannot love Him, until He affords that heart relief, comforts it, and shows Himself gracious. Light and inexperienced people may indeed invent a dream of love,' etc. P. 68: 'This same faith, then, the belief of each that Christ was given for him, alone obtains for-

givenness for Christ's sake, and makes us just and righteous before God. And being true repentance, it raises our hearts above the cares of sin and death: thus we are born again thereby, and the Holy Spirit who renews the heart enters into our hearts by faith, so that we can keep God's law and truly love Him,' etc. P. 81: 'If faith receives forgiveness of sins for the sake of its love, forgiveness of sins must ever be uncertain; for we never love God as perfectly as we ought. Nay, we cannot love God until the heart is certain that its sins are forgiven—since no one can rightly understand or possess love until he believes that we receive forgiveness of sin through Christ of grace alone.' P. 83: 'If, then, we are born again through faith, and know that God will be gracious to us, will be our father and helper, we begin to fear, to love, to thank God,' etc.

(<sup>c</sup>) The whole material world is a symbol of the immaterial world; nature a symbol of the world of mind, and of the kingdom of God (compare the parables of Jesus); nay, man himself a symbolic image of God. The law of the material world is beauty, and thus beauty is, as Plato defines it, the reflection of truth. Nicolas, iii. 475, justly starts from this saying, in his treatise on 'Worship and Ceremonies,' in which are many excellent remarks on the relations between art and the Church, though interspersed with unjust attacks on Protestantism. But if the world of the beautiful and the symbolical is to enter into the service of the Church, it must be the very reflection of truth, and the form which makes the nearest approach to truth is speech. The justification of symbolism lies in its being a *verbum visibile*, and in its subserving speech. It is only thus that Christianity maintains its character as an ethic religion in distinction from the æsthetic religions. What a friend Luther was to art is seen from his repeated expressions on the subject (Works, Erl. Edition iii., 280, 283, etc., and 56, 297: 'Also that

I am not of opinion that the arts are to be overthrown and destroyed by the Gospel, as some bigots give out, but I should like to see the arts, and especially music, employed in the service of Him who gave and created them, and much to the same purpose); and though he gave music the preference over all others, on account of its affinity to speech, he yet also highly esteemed the plastic arts, and appreciated their religious and ecclesiastical importance. On the relation of art to the Church, compare Kahnis, *Kunst und Kirche* (three lectures, 1865, especially p. 51, etc.); and my Lectures: *über die religiöse Malerei*, 1863; *Kirchliche Kunst*, 1864; and *Darstellungen des Schmerzes*, 1864; also Hettinger's copious festival address: *die Kunst im Christenthum*, 1867.

(<sup>7</sup>) On the symbolic character of ancient Christian art in particular, compare my Lecture, *Entwicklungsgang der relig. Malerei*, 1863, p. 5, ect.; Keigler's *Kunstgeschichte*, 4th edition, 1861, i., 221, etc.

(<sup>8</sup>) It was not till the Middle Ages (Petrus Lombardus, † 1164), that the doctrine of Seven Sacraments became the prevalent one in the Western Church. Till then, the number was a fluctuating one, because the notion of a sacrament was itself a fluctuating and varying notion. It is not, however, difficult to prove that, from the very first, Baptism and the Lord's Supper had precedence of all the other so-called sacraments. Compare Hahn, *Die Lehre v. den Sakr.* 1864; and Hase, *Polemik.* p. 350, etc.

(<sup>9</sup>) The institution of Baptism, verbally translated, reads thus: 'Go and make disciples of all nations, baptizing them in the name,' etc. . . . 'and teaching them to observe all things which I have commanded you.'

(<sup>10</sup>) The symbolism in Baptism consists both in the

water, which is the means of purification, and in the act of immersion or aspersion, which is a representation of washing for the purpose of complete purification.

(<sup>11</sup>) St Peter uses this expression (1 Pet. iii. 21). Three points are included in Baptism: (1) the forgiveness of sins (*e.g.*, Acts xxii. 16); (2) the communication of the Holy Spirit (*e.g.*, Titus iii. 5); and (3) reception into communion with God in Christ (*e.g.*, Gal. iii. 27).

(<sup>12</sup>) That St Paul baptized whole households—and hence also the children who formed part of them, if the households were not childless—is seen in the Acts of the Apostles, chaps. xvi. 15, 23, xviii. 8; 1 Cor. i. 16. Origen († 254) bears testimony that in the Eastern Church infant baptism was of apostolic tradition, while in the Western it was universally acknowledged as the undisputed custom about the middle of the third century.

(<sup>13</sup>) Matt. xix. 13, *sq.*; Mark x. 13, *sq.*; Luke xviii. 15, *sq.* Thus were the disciples taught the position occupied by children with respect to the kingdom of heaven. Baptism in Church times corresponds with the blessing then bestowed on children by the Lord Jesus.

(<sup>14</sup>) It is an indisputable fact that the Romish dogma of transubstantiation is not the doctrine of primitive Christianity, nor of ancient ecclesiastical belief, but is of comparatively modern origin. Whether it were that the notion of the union of the heavenly and earthly elements predominated, as with Irenæus, or the idea of the allegorical, as in the Alexandrine school and with Tertullian, it was not till after the fourth century that a state of preparation for the notion of transmutation existed; and even in the ninth century, when Paschasius Radbertus sought to gain ecclesiastical authority for it in the West, he encountered vehement opposition.

As little can it be proved that the primitive doctrine is that of the bare memorial, but rather, as Lessing expresses it, that of the pregnant emblems. For it is only on this ground that the subsequent development of the doctrine can be explained. Calvin sought to give somewhat more profundity to the Zwinglian doctrine, by accepting in the Sacrament, not indeed a real presence of the body and blood of Christ, but a certain personal union of the believer with Christ, and, indeed, with the vital powers of the body of Christ in heaven. But a certain amount of hesitation and obscurity cleaves to this doctrine, and it cannot be confirmed by Scripture.

(<sup>15</sup>) The denial of the cup to the laity, which even Pope Gelasius I. († 496) designated a sacrilege, did not begin till the twelfth century, and was then justified by scholastic subtleties.

(<sup>16</sup>) The festival of the Lord's body (*festum corporis domini*) was instituted by Urban IV., 1264, for the celebration of the perpetual miracle of transubstantiation, and revived by Clement V., 1311, after having fallen into disuse.

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## NOTES TO LECTURE X.

(<sup>1</sup>) Compare Naville, *Das ewige Leben*, pp. 3-8. It is needless to mention the lamentations over old age, in which all ages and nations have emulated each other. That life is ever pointing us towards the future, has been frequently pointed out by Vinet (e.g. his before-cited work, p. 28) and Pascal. Compare, e.g., Pasc. ii. 44: 'Que chacun examine ses pensées, il les trouvera toujours occupées au passé et à l'avenir. Nous ne pensons presque point au présent; et si nous y pensons



ce n'est que pour en prendre la lumière pour disposer de l'avenir. Le présent n'est jamais notre fin ; le passé et le présent sont nos moyens ; le seul avenir est notre fin. Ainsi nous ne vivons jamais, mais nous espérons de vivre, et nous disposant toujours à être heureux, il est inevitable que nous ne le soyons jamais.

(\*) Lenau, i. 124 :

*'Doch ist kein Menschenleben ohne Wunden.'*

(There is no human life without wounds.)

i. 208 :

*'O Menschenherz was ist dein Glück ?  
Ein räthselhaft geborner,  
Und, kaum begrüsst verlorn,  
Unwiederholter Augenblick.'*

(‘O, human heart, what is thy happiness? A mysteriously originating instant, lost as soon as greeted, and never repeated,’ (Seneca, *De cons. ad Marc.* x. 5, *tota flebilis vita est*).

(<sup>3</sup>) On this account, it is inseparable from poetry. Naville, *Das ewige Leben*, p. 22 : ‘The art of poetry does not certainly consist in sighing, and yet that would be but a poor and paltry lyre in which the string of melancholy did not frequently resound.’

(<sup>4</sup>) Naville, the above-mentioned work, p. 21. This saying maintains its truth, whether the book entitled *Ecclesiasticus* were the work of Solomon or not. Seneca, *De cons. ad Polyb.* ii. 30 : *Hominis tota vita nihil aliud quam ad mortem iter ist.* *Pasc.* ii. 18 : Nous courons sans souci dans le precipice, après que nous avons mis quelque chose devant nous pour nous empêcher de le voir.’

(<sup>5</sup>) One who was certainly an enthusiastic admirer of Madame de Staël, says : ‘The annals of the world’s history have, during six thousand years, presented us

with no woman who, for power of imagination, universality of penetration, and an ever kindling glow of youthful feeling, can be compared with her; and what age, what country, will be the first to produce her equal? And it cannot be denied that hers was a mind of large calibre, and one that was ever dwelling in a world of ideal beauty. Yet when in 1817 she lay upon her death-bed, she said to her physician: 'Sauvez moi et je vous donnerai toute ma fortune, car j'ai l'horreur de la mort.' Compare Nathusius, *Volksblatt*, 1852, No. 52. Voltaire, on his death-bed, promised his physician half his property if he could give him a respite of six months. Even Aristotle (*Eth. Nicom.*, iii. 6, 6) calls death the most fearful, because the last event. When he and the moralists of antiquity, such as Seneca, exhort to fearlessness in the presence of death, they do it on no other grounds than the necessity of death and the shortness of life. Vinet, in his above-mentioned work, p. 28: 'After the happiest as well as after the most wretched of lives, it is terrible to die.' Compare the whole of this sermon of Vinet.

(<sup>6</sup>) On the universality of the belief in immortality, compare Lüken, *Die Traditionen*, etc., p. 407, etc. The *Indian* belief certainly rests upon pantheistic opinions. According to this, the visible world is but a declension from the higher truth and reality of mind. Hence the spirit's proper home is in the other world, and this world is only its place of probation and purification. In the 'vortex' of this world, the soul is to pass repeatedly into fresh forms; that by undergoing various sufferings it may at last, after a long period, attain the goal of perfection which the Indian mind indeed represented as the merging of the individual life in the ocean of Divinity, just as a drop is lost in the sea (compare Lüken, 417, etc.). The doctrine of the ancient Persians, as exhibited in the *Zendavesta*, was more free from this pantheistic feature, and therefore of a

more moral character. Immediately after death, the good and evil spirits contend together for three days for the soul of the departed; the souls of the good pass safely across the high and narrow bridge over the terrible abyss leading from this world of troubles into the happy abode of Ormuzd and the Amschaspandas (the good spirits), while the souls of the wicked fall into the place of punishment. *Egypt*, with her mummies, her pyramids, and other memorials of the dead, is still a loud-voiced witness to her own belief in immortality. All the funeral ceremonies of this land; the judgment of the dead, at which it was decided whether the deceased should be embalmed or not; the journey in a boat to the city of the dead, with one of which all the larger towns were provided—declared the same belief. All these were representations of transactions in the other world. So indigenious was the persuasion of the soul's continued existence among this people, that the Greek historian Herodotus believed it to have originated among them (compare *Lüken*, p. 410, etc.). This faith, however, is found also among nations who were entirely removed from Egyptian influence. Herodotus himself declares that it was a characteristic of the Getæ, dwelling in Thrace, to believe in the immortality of the soul. They lived and died in the joyful faith that the souls of the brave are gathered to the god of their fathers. In later times, too, Roman poets held up this people as a model to their own. (Compare Curtius, *Göttinger Festreden*, 1864, p. 150. Indeed, the whole of this discourse on the significance of the belief of immortality among the Grecians may be compared with this paragraph). The same belief is found among the Germanic nations of the North, concerning whose religion the *Edda* gives us information. It is only the brave who have fallen in battle who are privileged by this warlike race to enter the Walhalla, the abode of Odin, to lead there a higher grade of life than the earthly one; the rest are

sent to the gloomy abode of Hel. It was the hope of the Walhalla which gave to the Cimbri and Teutones the death-defying courage with which they encountered the Romans. And even in China and the nations of the New World, we find this faith entertained and adhered to, and that not merely as an opinion, but as a power influential in the present life; and not less among the Grecians and Romans (see especially Curtius' above-named work). The Greeks form a decided contrast to the Indians. With the former, this earth is everything, and that which is visible the full expression of the whole inner life. This is especially evident among Homer's Greeks. With them it is this life which is the true life; the life to come a world of dread, Hades, the most hated of the gods, souls descend sorrowing to him. Achilles wishes rather to be a day labourer in the light of the sun than a king among the shades 'who pass a colourless existence without strength—a dull monotony.' Yet even then, other notions of the life to come existed in the consciousness of the people, which, though repressed, were not to be extinguished. This was especially the case with those poets who were connected with Delphi, such as Hesiod and others. A more serious view of life, a feeling of its oppressiveness, of the need of reconciliation with the Godhead, and of the relation of the present to the future life, prevails among them. And this was not mere priest-lore or mystery, but a portion of the popular conviction, whose extreme antiquity is testified by Aristotle in *Eudemus*, and is supported by a series of facts. For history presents us with examples, not merely of gloomy resignation, but also of cheerfulness in death; and that not only in the case of such moral magnates as Socrates, but also in that of men of far less moral worth. Nor is less evidence to this belief furnished by art, by poetry, by the sacredness of the laws relating to the dead, and by the honour paid to the departed. The laws which

prescribe duties to the dead were indeed unwritten, but supposed to be derived directly from the gods; and *Antigone*, for the sake of fulfilling such a duty, scruples not to disobey the contrary law of the governor, and to incur the punishment he threatens:

‘Death for such a deed is honourable. Then shall I, a pious criminal, rest peacefully near him who loves me. I shall need favour among the dead for a longer time than among the living. For there I shall find an eternal abode. Despise, if thou wilt, the sacred law of the gods,’ (Soph. *Antig.*, v. pp. 71-77).

It is true that in public life this faith retired from observation, and that it was shaken by the sophists. But it took refuge in the mysteries which gathered a kind of religious fraternity around the belief in immortality, and sought to guarantee it by sacred transactions, and thus to afford to moral and religious consciousness that satisfaction which the public exercises of religion did not offer. Among the Romans, the belief in immortality did not disappear till the time of Cæsar and Cicero. Cicero confirms its antiquity, *Lael. de amic.*, iv. : ‘Neque enim assentior iis, qui hæc nuper disserere cœperunt, cum corporibus simul animos interire atque omnia morte deleri. Plus apud me antiquorum autoritas valet—vel nostrorum majorum, qui mortuis tam religiosa jura tribuerunt, quod non fecissent profecto, si nihil ad eos pertinere arbitrarentur—vel eorum qui in hac terra fuerunt Magnamque Græciam institutis et præceptis suis erudierunt,’ etc. So that Cicero was as justified in speaking of a ‘consensus gentium’ to this belief, as to the belief in the existence of God.—*Tusc.* i. 16 : ‘Ut deos esse natura opinamur, qualesque sint ratione cognoscimus, sic permanere animos arbitramur consensu omnium nationum.’

(<sup>1</sup>) The Appian road, with its monuments, is a proof of this. Compare the before cited passage : *Cic. Lael. de amic.*, 4.



(<sup>8</sup>) Pascal, ii. 18: 'Il importe à toute la vie de savoir si l'ame est mortelle ou immortelle.' Also, Nicolas, i. 109; and compare the whole of this excellent paragraph.

(<sup>9</sup>) Nicolas, i. 112.

(<sup>10</sup>) A good discussion of the various evidence, as well as an excellent treatment of the whole question, will be found in Huber's *Die Idee der Unsterblichkeit*, Munich, 2d edit. 1865. The evidence is usually divided into historical ('consensus gentium'), metaphysical or ontological (from the immateriality of the soul), teleological (from the powers and capacity of the soul), and moral (from the disproportion between virtue and fortune). Compare Kahnis, *Luther. Dogmatik*, i. pp. 179-194, where the literature of the subject is also given.

(<sup>11</sup>) Compare the fine discussion on the immortality of the soul, and the moral importance of this belief, in Matthias Claudius, v. 2., etc.

(<sup>12</sup>) What follows mostly agrees with Martensen, *Dogmatik*, p. 430, etc.

(<sup>13</sup>) The resurrection of the body was specially alien to Greek opinion, as is evident from the derision encountered by St Paul at Athens (Acts xvii. 18 and 32), and from the doubts of the Corinthian Church (1 Cor. xv. 12); hence it is a subject frequently dwelt upon and discussed by ancient Christian apologists. They were wont to prove it not merely from the analogies of nature (from the seed, *Theoph. ad Antol.*, c. 18) and from the destiny of man, but especially from a moral point of view: from the necessity of a future judgment, and the moral significance of this corporeal life. So, e.g., *Athenag. legat.* c. 29, who believes indeed that if all is over with this life, man may wallow in crimes;

but not so if he has a hope of resurrection. Or Justin. *de resurr. extr*: 'Why should we not allow our body all the pleasures of sense if it has not this hope, just as physicians at length allow everything to a patient of whom they have no hope? It is for this very purpose that God seeks to withdraw our body from sinful pleasures, because He has determined to reserve it for something better.' And so also in the writings of many others.

(<sup>14</sup>) Compare on what follows my *Lehre von den letzten Dingen*, 1861. I cannot, however, refrain from reminding that the doctrine of the last things presupposes the knowledge and understanding of the other branches of Christian doctrine, and without these, may easily perplex the mind; also, that the Revelation of St John is the last and not the first book of Holy Scripture.

(<sup>15</sup>) On the effects of missionary labours hitherto, (especially in India) Caldwell, one of the principal English missionaries in Southern India, says, in *Mission Work*, March 1867, that though the external results are as yet nothing in comparison with what still remains to be done, yet the indirect agency, the shaking and undermining of the whole system of heathenism, the intellectual and moral influences, may not be lightly esteemed. Compare the extract from his very interesting article in the Leipsic *Ev. luth. Missionsblatt*, 1867, No. 8. On this subject in general, I cannot omit mentioning that the great importance of missions, not only in a religious point of view, but in their bearing on the advance of civilisation, is in general greatly underrated—at least among us in Germany; for in England these seem more adequately appreciated. I freely concede that a certain pietistic and partially unsound manner of treating this subject must bear part of the blame for this unmerited depreciation; but only a very small part. That the subject of missions demands and

is compatible with the very highest mode of treatment, has been shown by Graul, whose great merit as a theologian consists herein. Compare my article upon him in Herzog's *Theol. Realencl.* xix. 578, etc.; and Hermann's *Dr A. Graul, und seine Bedeutung für die luther. Mission*, 1867. Missionary enterprise, apart from its moral and religious work, which is itself a civilising influence, and that in the most eminent degree, stands in the closest connection and mutual co-operation with religious history, literary and philological knowledge, and geography (compare Livingstone, Petermann of Gotha, and the Missionary Atlas, lately published there.)

(<sup>16</sup>) Von Schweizer's book, *Zeitgeist und Christenthum*, which I have described in 'Lectures on Fundamental Truths,' Lecture I., Note 9, is an announcement of this future, and a programme of the movement in which it is supposed to be involved.

(<sup>17</sup>) I have here but slightly touched upon the doctrine of the so-called millennial kingdom, as being as yet far too little established and recognised. It is more precisely defined in my above-mentioned work, *Die Lehre von den letzten Dingen*.

(<sup>18</sup>) Pressensé, *Jesus Christ*, etc., p. 436. Also Martensen, p. 438.

(<sup>19</sup>) The eternity of punishment is the special point against which so many objections and scruples have been entertained; but as Nicolas, ii. 476, rightly observes: 'Eternity is a necessary element of the idea of perdition. For a perdition for a time, to be followed by salvation, ceases to be perdition. The eternity to follow would entirely obliterate it from the mind. Much as feeling may revolt against it, it is not merely the unmistakable doctrine of Scripture, but also a requirement of the reason. For no one is condemned who is

not in union with sin. Such a one, however, has excluded himself in his inmost nature from communion with God. For him the love of God has played its part, and has yielded to power. But he who has withstood love will never be converted by power. Every moral development attains its end whether above or beneath. These are the two goals, because the two possibilities: to be saved or to be lost. And there is an end where it is no longer possible to will otherwise.' On the misery of isolation, compare *Vinet*, p. 29.

(<sup>20</sup>) Compare *Vinet's* fine passage, p. 19, which I had in view. I conclude with the famous conversation of Augustine with his mother on the day of her death, preserved in his *Confessions*, ix 10, (compare Naville, *Das ewige Leben*, p. 199, etc.): 'As the day declined on which my mother—unexpectedly to us—was to depart this life, she and I were both standing alone leaning against a window overlooking the garden of the house in which we were lodging on the banks of the Tiber, and where, after the fatigue of our long journey, we were awaiting the time of our voyage. We were alone; and entirely losing sight of the past in our pleasant conversation, we were looking forward to the future, and talking together of that eternal life of the saints, which no eye has seen, nor ear heard of, nor heart of man conceived. And our conversation leading us to mention the fact that no delights of sense are worthy to be compared with the fulness of joy of that life, nor even worthy to be named in speaking of it, we passed on, led step by step by our ardent desires through this world of our bodily abode, and through the heavens themselves, whence sun, moon, and stars cast their light upon the earth. And still higher did we ascend in our inmost thoughts, in our discourse, and in our admiration of Thy works, O Lord, even to the contemplation of our own souls, and soaring above them to that world of inexhaustible blessings, where Thou dost

eternally feed Thy people with truth, where dwells the Wisdom by which all is created, which either is, or was, or will be; and which yet was not itself made, but ever is what it was and will be. And while we were thus speaking, and ardently pressing towards it, our hearts' inmost feelings came in contact with it for a few moments; then with sighs we left the first fruits of the Spirit chained there, and returned to the sound of our voices, to the word which begins and ends all. And thus we spake: "When the tumult of the flesh is silent; when the forms of the earth, of the water, of the air are silent; when the poles of heaven are silent; when the soul is silent within itself, when it forgets and rises above itself; when dreams and the imaginations of the mind are silent; when all speech, and all signs and transactions are silent—for to him who will hear, all these say: We did not make ourselves, but He who inhabiteth eternity made us—when having said this, they become silent, because they are wholly occupied in listening to Him who made them; if then we might hear His voice, not by means of the tongues of men or of angels, not in the voice of thunder, nor by means of parable; but if we could hear Him whom alone we love in all these things, as now we rise in spirit towards Him, and have by the soaring of our thoughts come in contact with that eternal wisdom which is above all things; and if this would but last, and all other images of lower order vanish, and this one alone transport the observer, and wholly encircle and cover him with inward joy, so as to become an eternal life of knowledge, as now it is a moment of the knowledge for which we long: would not this be that saying, Enter thou into the joy of thy Lord? But when will this be?" Thus did we converse; and if not in these very words, still, O Lord, thou knowest how despicable the world and its joys appeared to us. Then said she, "As for me, my son, this life has no more joy. What more have I to do here? and why am I here



since the hope of my life is fulfilled? There was but one thing for which I desired to tarry yet awhile in this life, and that was to see thee a true Christian before my death. God has granted me much more, even to see thee, as his servant, contemning all earthly good. What more have I to do here?"'

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